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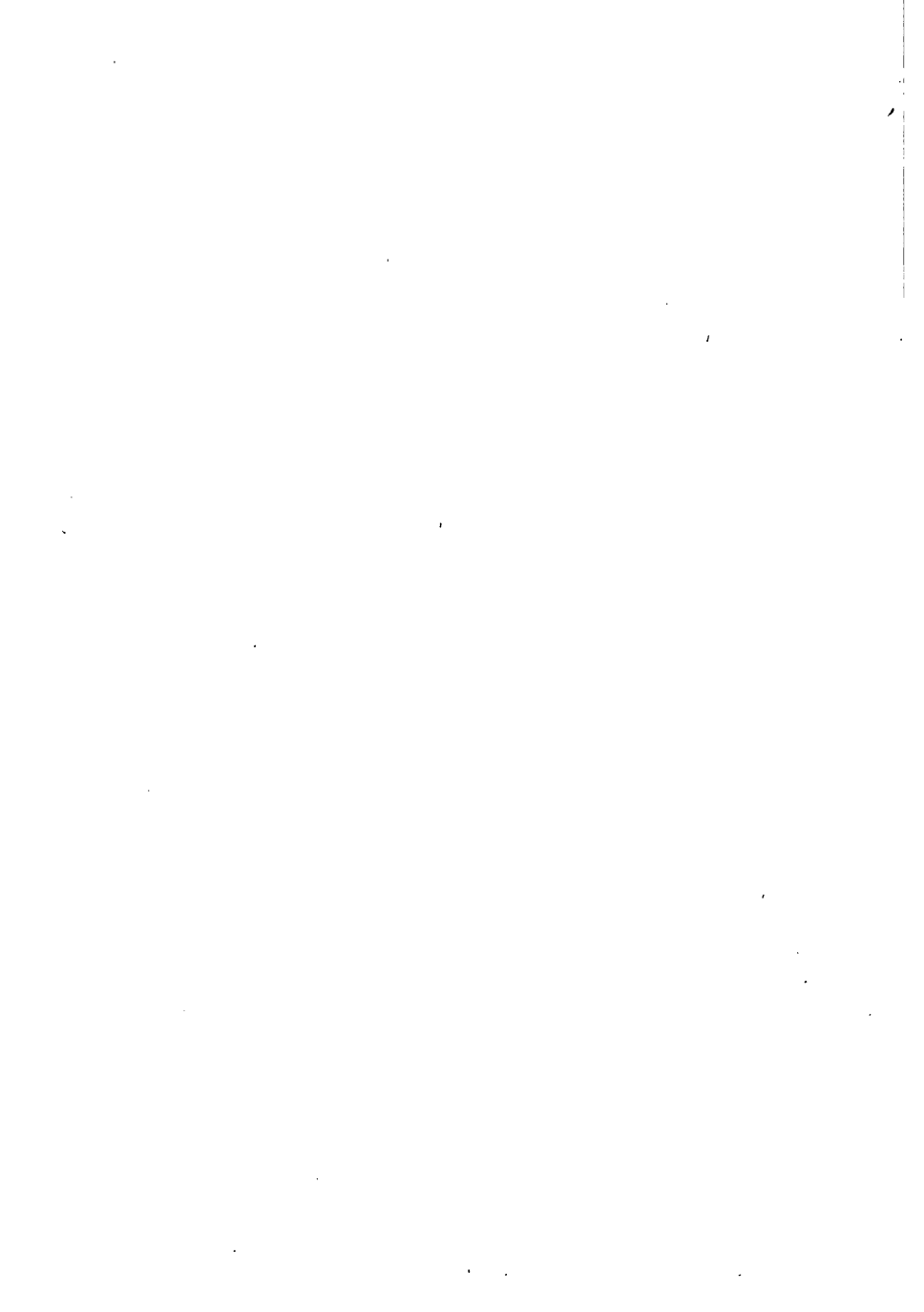
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GREEK LIFE

AN ACCOUNT OF PAST AND CONTEMPORARY
CONDITIONS AND PROGRESS

Edited and Arranged by
JOHN M. HALL

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BY

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PREFACE

THE world has long ceased to qualify influences and power by the size of a country or of occurrences by their limited theater of action. The ship in five minutes crosses the waters where a century ago was fought the battle of Trafalger, which changed the destinies of Europe; and on a spot scarcely large enough for a garden the Greeks at Marathon won a victory which saved the liberties of Europe for all time. In this little book we are to sketch the panorama of the rise and evolution of a little land, the impress of whose institutions, literature, and art is to be found in every part of the civilized world. The world has special need to read to-day the story of this wonderful land, lest in these times of material glory we forget—forget that the statue, the poem, and the things of the higher life shall outlast factories and fortunes. This is a little land, and so small as not to be considered by the “concert of nations,” but the vigor and grace of its imperishable monuments compel all nations to sit at its feet. No liberal education is ever complete without knowing this land and absorbing from its culture. When planning for the Bay View students to spend a part of a year in Greece, wide search was made for a book that brought the past and the present in brief and delightful review, but none could be found. Volumes of deep learning, and for readers

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who are specialists, abound, but these were not adapted to our use. And so this book has been prepared in the scope and plan of companion volumes on "England" and "The United States," to give a comprehensive view in a few pleasant hours. The canvass is not large, but it has its advantages. Here, by almost a single glance we can make out all the features of the wondrous landscape of Greek history and life. Many of the chapters have been especially prepared for the book, while others have been gathered from various reliable sources, and a key-letter at the end of each refers the reader to a page at the end of the book where due credit is given. Liberty has been taken to revise and correct the material to date, to eliminate unimportant matter, and to edit the whole in the interest of a smooth and harmonious fabric.

J. M. HALL.

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GREEK LIFE

CHAPTER I

THE GEOGRAPHY OF GREECE

VERY many students and many casual readers have been inclined to pass slightly over the geography of Greece as something inconsequential, while, in reality, it is of the utmost importance. It is impossible to understand Greek history or Greek story without a clear knowledge of Greek geography; above all, the way in which the sea, mountain, and land locked in each other, influenced the national temper, and developed fundamental differences of character. A multitude of brilliant granules without cohesion, a string of miniature states with no more intimate connection than a string of beads that slide up and down a necklace, constituted the "Greece" of the ancients—a name that originally belonged to a single tribe on the north-western coast, and applied by the Romans indiscriminately to the inhabitants of the whole peninsula. For, though all these people whom we call "Greeks" spoke generally the same language, with unimportant differences, possessed the same gods, and had the same sharp and mobile physiognomies; though they worshiped and fought and wrestled and built together, and were

each and all characterized by the same gifts of head and heart; though they loved and hated and wedded in common words, and had an ancestral pride that counted back to a common origin, yet, in spite of all these bonds, in spite of common speech, common customs, common playgrounds, common ancestry, they never did and never could evolve a code or a system of legislation common to them all; and they never did and never could, even in the presence of the most imminent perils, constitute one state. Each must be by itself; each was a law and world unto itself; each developed only the pronoun of the first person—I—till it rose into a gigantic and overshadowing selfishness, like the image in the vision of Daniel, and ended in the ruin and desolation of Greece. And much, if not all, of this difference arose from the peculiar geography of Greece.

The Greek settlements ran like a line of light almost entirely round the Mediterranean Sea; but Greece thickest and densest, Greece fundamental and essential, lay on the peninsular leg of a geographical monster, projected into the sea by the kingdoms of Spain, Portugal, Italy, and Greece, and this leg was washed on the east by the Ægæan and on the west by the Ionian Sea—a leg composed of almost as many joints as the leg of an animal, and terminating in the Peloponnesus with its quadruple claws outspread on the Mediterranean. On the map three spider-web lines of latitude are festooned across the sea—three loops, one might well call them, hung on the rotundity of the



**GREECE
PROPER.**

C. Tuenarum

globe from the thirtieth to the forty-fifth parallel of north latitude. Within these fifteen degrees lies the wonderful theater of the Story of Greece.

Look at the map and notice the singular shape of Greece: the water has eaten into it on every side, and it lies there in the sea like a skeletonized leaf, "reticulated," as the botanists say, with only ribs and remnants of land—chiefly mountain ranges—to hold it together. It is an extreme case of the enormous development of peninsular formation, in which peninsula succeeds peninsula, tier on tier: Thessaly, Epirus, Acarnania, and Ætolia forming the upper tier or story; Locris, Bœotia, and Attica, the second; Megara and Corinth, with their slender waist-like elongation, the third; and Peloponnesus, with its four claw-like peninsulas, the fourth.

And in and around and through all, the SEA, that essential element of old Greek life, thrusting its lance far into the sides of the land, eating out great gulfs like the Gulf of Corinth, carving the southern Peloponnesus into three inward-stretching *fjords*, called the Messenian, Laconian, and Argolic gulfs, and running far up round Salamis and Ægina to the foot of the throne of Xerxes in Attica. This was the grand playground of the Greeks, the royal SEA, with its winds, currents, and islands, with its superstitions, fairy lore, and poetry, with its life, health, and motion. Everything became beautiful and alive to the Greek when he was on the sea: he watched the stars and gave them poetical names; he was struck with the

shape of the islands, and reveled in the names of animals, minerals, and plants which he gave them.

Next to the sea, in the life of the Greeks, came the MOUNTAINS, chain within chain, range on range. All Greece was a house of many rooms divided by partition walls of mountains, some high, some low, some big, some little. If you have an "Encyclopedia Britannica" (Vol. XI), take it on your lap and look at the mountain system of ancient Greece. If you have an eye for a picture, you will see at once that across the north of Greece the mountains lie in the shape of a vast spider with extended limbs. Two of these limbs enclose Thessaly; two shut out Macedon from Thessaly and Epirus; and Epirus, Thesprotia, and Molossis are cut right in half or shut off by themselves by another. The Peloponnesus (the great southern remnant of Greece suspended on the sea by the ribbon of the Isthmus of Corinth) is as full of mountains as an egg is of meat; they furrow the soil like giant plows and make deep valleys full of the sweetest green, the richest pastures, the coolest groves, and the most fertile fields.

Many of these mountains the Greeks regarded with the most sacred veneration. Their gods, according to their belief, dwelt in and around them. If the Greeks saw the evening light shining on the summit of a mountain, they thought it was Helios, the sun-god, giving the kiss of departing day to the shadowy mountain top. On Mt. Olympus, which forms part of the northern boundary of Thessaly, dwelt all the great

gods of Greece, including Zeus, the greatest of them all; in the sacred mountain cleft of Delphi, in Phocis, a few miles from Athens, Apollo had his most famous temple and "oracle"; on Parnassus lived and sung the nine Muses, daughters of Zeus and Mnemosyné (Memory), who filled the heart with music, touched the lips of the poet with the wine of song, and comforted the children of men with the sweet gift of melodious words; and at Olympia, in western Peloponnesus, was the grandest of all the Greek sanctuaries, dedicated to Father Zeus, in a little valley looking westward over the Ionian Sea, right in the face of the island of Zante (Zacynthus), where the best currants for plum puddings are found.

Wherever the tribe called Hellenes (the sons of Helen, about whom little or nothing is definitely known) or their descendants dwelt, was called Hellas. You could not put your finger on any distinct part of the map, and say, This was Hellas, or That was Hellas. Hellas meant any place, colony, or island inhabited by Greeks; it meant a nation of people who spoke alike, and used the same language,—not a particular country or geographical division. Hence it is truly said that a Greek colony in Sicily or Africa had as much right to be called Hellas as either Attica or Lacedæmon.

Have you ever thought how large Greece is? Hundreds and thousands of books have been written about this little country, which is only about five times the size of Connecticut (if we count by square miles), or three times the size of Massachusetts. The Hudson

River is three hundred miles long, and if it flowed through Greece, you would have to run out one of the claws of the Peloponnesus fifty miles farther into the Mediterranean, to make it long enough from north to south, to hold the river. Just think of the whole eight states of the Peloponnesus, about which so many thousand pages have been written being no larger than York and Lancaster, in England, or about two and a half times larger than our National Yellowstone Park! And Attica, the most wonderful of all the Greek states, might be slipped into the pocket of Jack the Giant-Killer, and be mistaken for a slice of cake! It is about the size of Cornwall, or a good-sized county in one of our states.

Still, though Greece proper is not much more than half the size of Portugal, its coast line winds and winds until it reaches a length greater than that of Portugal and Spain together. No wonder, then, that it took Ulysses ten years to get home from Troy, on the coast of Asia Minor, to Ithica, off the coast of Epirus (in the west), as he crept from island to island, and shore to shore, here a little, there a little, stumbling over the seas in his frail barque, getting shipwrecked and storm-tossed, till his hair turned white. When he did reach home, he well deserved the name of the "Much-enduring," the "Far-traveled" man, terms which became linked to his name, as we speak of Edward *Ironsides* or Athelred *Unready* in English history.

Before we pass to the rivers and climate of Greece, suppose we measure the highest mountains and make

them tell us their tale. The highest of all the Greek mountains is Mt. Olympus, which is only about 3,000 feet higher than Mt. Washington in New Hampshire, or Mt. Mitchell in North Carolina—that is, 9,754 feet. This is called “the mountain of the gods,” and overlooks Hellas like a huge watch-tower. Parnassus, in Phocis, sacred to Apollo and the Muses, is 8,000 feet high. It is the most massive of the Greek mountains, and among its foothills were the temple of Delphi and the Fountain of Castalia. Pelion, in Thessaly, on which Mount Ossa was piled by the Titans when they warred against the gods, is another celebrated peak. On its slopes grew the pines from which the ship Argo was built. Pentelicus, in Attica, is 3,900 feet high, and from its quarries was taken the marble for the Athenian temples. Hymettus, only two miles from Athens, is a little lower than Pentelicus, and famous for its bees and honey. The Greek mountains look much higher than they really are, because many of them seem to rise out of the sea, as out of a clear mirror. They are marvelously pretty in their contours and outlines, and often assume the most fanciful shapes. The country is so bare of trees that one might call Greece a White Scotland, with the richest pale-blue air, the loveliest mountain forms, the most silvery estuaries sinking far into the heart of the land, scenery bathed in dazzling light that makes it almost painful to look at, and a glory on land and sky such as no northern country has any conception of. You would hardly believe that no part of Greece is forty miles from the

sea or ten miles from the hills; and that within its narrow limits there are twenty-six hills above three thousand feet in height.

And just as the knights on the Rhine, in old Germany, built their castles on the hills and mountains and made raids down in the plains from them, so in Greece the Greeks seized and settled about commanding eminences and big mounds, which afterward became great and populous cities celebrated in art and story. Thus it was with the most famous of them all, the Acropolis or Citadel of Athens, 150 feet high, on which were clustered the most splendid architectural works of the ancient Greeks. At Corinth, too, there was a magnificent fortified hill, out of the top of which burst the fountain of Peirené, and from which shone afar one of the lordliest temples of Greece. So Ithomé in Messenia and Larissa in Argos were chosen as sites for grand fortifications, temples, and palaces, the ruins of some of which remain to the present time.

As for the rivers of Greece, there is hardly one of them large enough to float a paper boat. They are plunging cataracts after a rain, and, in summer, and probably for three-quarters of the year, one might as well try to "squeeze blood out of a turnip" as find a drop of water in many of them. They rush down the mountains like the water down the gutters of a roof, and bury their heads in the sea as soon as they can, as if they were ashamed of themselves. The two Athenian rivers are the Ilissus and the Cephissus, which are the best known of all, but are scarcely more than the lines

that run over a bright-colored carpet, appearing and disappearing in the most mysterious way. The first is a chain of pools all the summer long, and the other is the source from which the Athenians get the water to irrigate their olive plantations—a sort of town-pump whose stream of water is never allowed to reach the sea. Of the others, only two are particularly famous, one of them a sacred river, as the Christians regard the Jordan in the Holy Land. These are the Achelóus in Ætolia, called by Homer the “King of Rivers,” and the other the Styx in Arcadian Peloponnesus, the river by which the gods swore when they swore oaths that could not be broken. Greece is full of abundant and sparkling springs which sometimes bubble out of the very mountain tops, like that of Aganippé among the peaks of Helicon, Castalia on Mount Parnassus, and Peirené on the Hill of Corinth.

A curious feature about the Greek land is the manner in which, like a living being, it is growing larger and larger, wider and wider. Thus the land has gained so much on the east, that the pass of Thermopylæ, which was exceedingly narrow at the time Leonidas with his three hundred Spartans fought the millions of Persians under Xerxes, is now wide enough for the motions and evolutions of a whole army.

More remarkable still is the way things grow in Greece—trees and flowers and plants; not all together, but certain things at certain elevations above the sea. If you began at the sea level and walked or climbed

up a mountain over 5,000 feet in height, you would find four distinct climates, zones, or stories of vegetation, arranged one above the other. As long as you were only 500 feet above the sea, you would find yourself surrounded by vines, olives, oranges, melons, pomegranates, and other kinds of fruits, all in their season; if you climbed on up a thousand or two feet higher, you would leave the melons and pomegranates behind, and reach the region where great and stately oak trees grow, thick-leaved and centuries old, amid fields of corn; higher still, say 3,500 to 5,000 feet above the sea, you would begin to smell the spicy resin of the pine, and see birch trees with their silvered trunks; above this you get into the Greek Alps, and now and then come on snow, even in summer time.

Two things strike an observer about the climate of modern Greece: the intensity of the cold in winter and the fury of the heat in summer, the former being due to the exposure of the country to the icy winds from the snow hills on the north, and the latter to the flaming *sirocco* or hot wind that blows over Greece from the sands of Africa on the south. Athens is generally free from snow, and in the beautiful Athenian May time the fields are full of reapers reaping the grain. March is the month when everything is white with almond blossoms; just after which the "bird-winds," that bring the birds of passage, blow from the southwest for thirty days.

Lastly we must tell you of the Archipelago, because

it is so immensely important in the story of Greece that all who read that story should start with a clear idea of it.

The Archipelago is, roughly, the great sheet of water called the *Ægæan Sea*, that lies between eastern Greece and the peninsula of Asia Minor. It is as full of islands as a melon is of seeds, and these islands lie on the map in groups, like the granules in a slice of fish-roe, thickly sprinkled here and there. Just across the gaping mouth of the Archipelago, on the south, lies the big island of Crete, shaped, as one can fancy, like the great scythe with which Zeus slew his father Cronus. Rhodes, Samos, Chios, Lesbos, and Lemnos run up along the Asiatic coast and stand forth among the other islands conspicuous for their size and for their interest in our story. Eubœa, on the west, throws its lofty mountain rampart right in front of Attica and Bœotia, while scattered on the bosom of the Archipelago north of Crete, "like orient pearls at random strung," are Andros, Tenos, Delos, Naxos, Melos, and Thera, each and all forming lovely pictures on the sea. They are so close together that one can go about them in an ordinary sail-boat, and so beautiful to look at both by moonlight and by sunlight that a sail among them is like a sail in wonderland. And more than this: they were the birthplace of many of the most celebrated men and women about whom we shall have to speak as we move along. Nearly every isle and islet has something wonderful to say about itself, in justi-

fication of the place it occupies in Greek history: here a legend, there a great man, yonder a poet or philosopher sprang up to make one of these tiny lumps of rock illustrious forever—to light a lamp on it, ever burning, or fix a star above it, to shine forever and forevermore.^a

CHAPTER II

THE BEGINNINGS OF GREECE

OF the early Greek civilization so little is known that no historian makes any attempt to give a connected record of its growth, its apparent splendid perfection, and its final decay. Out of the many charming legends that traverse the early history of Hellas, "like bright streams that traverse a landscape," some few historical facts have been gathered that approach somewhere near to accuracy. Some of the peoples much older than the Greeks, like the Egyptians, the Phenicians, the Chaldeans, and the Chinese, made a great stir in the world and left written memorials of their deeds, but not even a carved stone nor a bit of parchment was left to tell the early story of the people of the Grecian isles.

It has come to be believed that the Greeks were members of the Aryan family, which in prehistoric times sent out its offspring, nation by nation, from the old home in the Persian highlands to people India, Asia Minor, and Western Europe. When and how this migration began and what were its compelling causes, no one knows. All that is known is that it issued out of that cloud-land of ancient history—Asia, but even this is conjecture. Such a national movement may seem to have been strange, mysterious, and in-

explicable, but modern history has its parallel. Four centuries ago just such a migration began from Europe, which has now spread over all the New World, and still every year wave after wave of humanity surges westward, and probably impelled by pretty much the same causes that induced those ancient and restless tides to spread over the pleasant valleys of Hellas. When the Hellenes came pouring into northern Greece, it is supposed they found the land already occupied; at least we find traces of a simple shepherd folk who had long pastured their flocks in the valleys and on the green hillsides, and who offered little resistance to the invading hosts. These traces of this gentle ancient people are only a few mossy ruins, like the Druid stones of Britain or the mounds of the Mississippi Valley, which were mysterious objects to the later Greeks, who attributed them to an ancient mythical nation of one-eyed giants, the Cyclops.

The new-comers were divided into three more or less distinctly defined tribes: the Dorians, dwelling north of the Gulf of Corinth, the Ionians and the Æolians, inhabiting the Peloponnesus. The latter tribes were the first to develop, and it was among them that the cities of Tiryns and Mycenæ reached the wealth and power which are revealed by Dr. Schliemann's researches among their ruins. But the Dorians were more numerous and more warlike than their more cultured brethren, and were tempted by the accumulated riches of the southern cities. They came first in

marauding bands, later in invading armies, and finally with their families and flocks to enter and possess the land. This constitutes the Dorian Invasion, the most notable epoch in the early history of the Greeks. The country south of the Isthmus of Corinth became largely Dorian. The Ionians retired to Attica, and the Æolians were huddled into the northwestern part of Peloponnesus, and thus spread over the northern shores of the Gulf of Corinth.

In the very beginning Attica was the leanest and barest of all the Greek states, and offered little, if any, inducement to invaders, and so it came about that Athens, its capital, became an asylum for the leading men of Hellas when they had been driven out of their own land by war or revolution. These refugees were admitted to the full rights of citizenship, and ultimately so greatly increased the number of inhabitants that Attica became incapable of holding them, and was at last obliged to send out colonies to Ionia among the islands and coast places of Asia Minor. And these colonies came to outgrow the motherland in population and wealth. The new swarms of bees filled the Archipelago, and "carried the honey of Hymettus to distant realms."

In the beginning of earliest Greece there were two other Mediterranean powers, the Egyptians and the Phenicians, so it would have been impossible, had the inhabitants of Hellas desired, for the new nation to have isolated itself. Both of these older peoples left their impress upon the Greeks, although we can not

put our finger to-day upon any particular thing and say Egypt gave the Greeks this, or Phenicia taught this to the Greeks. Yet, in their legends and myths, the Greeks themselves explain the matter, to their own satisfaction at least. They said that Cadmus, a Phœnician, brought to Greece the priceless treasure of his race, the alphabet, and founded Thebes, a city in Bœotia; that Cecrops, an Egyptian, founded the city of Athens, and that Danaus, a fellow countryman, brought his Egyptian customs and his fifty Egyptian daughters to the founding of the town of Argos. From Phrygia, in northern Asia Minor, came other immigrants under a leader named Pelops, from whom the Peloponnesus takes its name.

The story and legend of ancient Greece has been compared to a "gigantic rainbow, one end touching the palace of Priam and the other the phalanx of Alexander the Great." Were we to attempt in this brief chapter to incorporate the history of earliest Greece, it would have to be done in these legends and stories, and the important points would group themselves around four of them: The ship *Argo* that sailed away with Prince Jason and his Thessalian heroes, away to Colchis on the shore of the Black Sea in search of the "Golden Fleece"; Hercules, the mighty son of the chief god, Zeus (Jupiter), who grew to manhood, overcoming great obstacles, and performed twelve marvelous works, each the groundwork for a wondrous fairy tale; the Calydonian boar-hunt, in which the returned champions of Jason went out on an expedition to rid

the Peloponnesus of the wild boar which Diana had sent to ravage the country; the Trojan War, caused by the stealing of the wife of Menelaus, king of Sparta, by Paris, son of the king of Troy. King Menelaus and his brother-in-law, Agememnon, king of Mecenæ, roused the Greeks to war, besieged Troy ten years, and conquered it after the heroes of both sides had performed wonderful deeds of valor. But this properly classifies under the head of Greek Mythology, which we hope to treat of in a separate chapter.

Everything in Greek history is said to date from the Trojan War, though no one knows the accurate date of the Trojan War. Whatever period of time it occurred, this date was to the Greeks what 1776 is to America, 1688 to England, and 1789 to France. With the year 1000 B. C. the first period of Grecian history—the age of heroes and of fable—practically closed, and somewhere between this date and 776 B. C. intervened that period which may be classed as the “Age of Homer.” Poetry now comes to our aid as a source of information. During this period the rival states, Sparta and Athens, laid the foundations of their eminence, though some of the Greek colonies, with which the islands were sprinkled, were for a time more flourishing than the towns of the mother country.

Spartan greatness is attributed to Lycurgus, who lived about 820 B. C., framing her constitution. Under his laws, Sparta became the chief military nation of antiquity. Her people were divided into three classes: the Spartans proper, who had the full rights of citizenship;

the Perioeci, who were free, but had neither vote nor voice in the government and paid tribute to the state; and the Heliots, who were slaves, not of private citizens, but of the state. The laws were for the Spartans alone, and were so devised as to give the state the most effective army possible. The chief city was little more than a military camp, and young men were subjected to hardship and discipline from the age of seven years, that they might become inured to the trials of war. Thus the Spartans became a rough, strong race of soldiers, few in numbers, but unequaled on any battlefield of ancient times. Two kings led the troops to war, performed the sacrifices, and pronounced judgment in the courts of law; but their power was limited by a council of elders (twenty-eight old men) elected by the Spartan citizens. The way that Sparta came to have two kings goes back to an event of very ancient times, when King Aristodemus died soon after the birth to his wife of twin sons. The people determined, according to custom, to take for their king the elder of the two children, but did not know them apart. The mother said she did not know them apart either, so, as in all puzzling cases, they went to the oracle of Delphi for advice, who told them to take both of them for kings, but let the elder have the greater honor. To determine which was the elder, they watched the mother bathe, feed, and care for them, and noticed that one of them was given more attention than the other, which led them to believe that he was the elder. On this bit of a Jacob-and-Esau legend was founded the custom

of choosing two kings, and the vicissitudes of the kings of Sparta would form an interesting story in itself; for they plotted and fought, and struggled against each other incessantly, and were often more like two angry animals than like brothers, cousins, or kings.

The various countries of Greece, divided by natural boundaries, gave rise to tribal jealousies and hindered national unity; but the necessities of their position compelled them to form treaties and confederacies. The same interest led them to establish national games—which were like magnificent state fairs in some respects, but very different in others. The grandest of these was the festival of Olympian Zeus, which was held every fifth year at Olympia in Elis. All events were counted by Olympiads, the first of which corresponds to the year 776 B. C. From the first Olympiad to the time of the Persian War, 500 B. C., was a period of great political activity in Greece, and was particularly marked by the Spartan wars. Messenia, the country which shared with Laconia the southern portion of the Peloponnesus, was first attacked by Sparta and rendered tributary after a war of nineteen years' duration (743-724 B. C.). After enduring thirty-nine years of servitude the Messenians revolted, and for seventeen years stubbornly resisted the most vigorous assaults of their foe. This war began in 685 B. C., and lasted until 668 B. C., when the Spartans reconquered the Messenians. Those who escaped fled to southern Italy, while those who remained were made slaves and tilled for the state the ground of which they were once proprietors.

At the same time the constitution of Athens was developing more slowly and very differently. In the earliest times the Athenians were ruled by kings; but Codrus, the last of the royal line, died 1000 years before the birth of Christ. The monarchy was succeeded by an oligarchy, the nobility putting one of their own number at the head of the state, with the title of archon (ruler).

During this period the Athenian nobles had succeeded by slow degrees in converting the ancient monarchy into an oligarchy in which noble birth was the chief qualification for office. At first a single archon of royal blood was elected for life, but after 752 B. C., the term was fixed for ten years. From 683 B. C. nine archons were elected yearly, and only nobles were eligible. In this way the "blue-bloods" usurped the supreme power, which they used to oppress the citizens. The people complained of this arbitrary rule, but their only answer was from the archon Draco, who drew up a code of criminal laws so severe in their penalties that they were said to be "written in blood." Solon (archon 594 B. C.) was one of the "seven wise men of Greece," and undertook to relieve the people. A new constitution was adopted which took the power from the nobles and gave it to the rich. The citizens were divided into four classes, according to the amount of landed property they possessed. Each class had a certain share in the government and certain military obligations. The laws of Draco were repealed and milder ones enacted. This constitution was more democratic

than any Sparta had ever had, but was only a step in the direction of the ultimate development of the Athenian politics. This period was known as the "Age of Tyrants," and lasted 150 years. The Greek cities were in some ways benefited by this period of despotic rule. The common people fared better than they had under the oligarchies, for the despots who owed their existence to popular favor, sought to please the people. Thus, Periander, though cruel, made Corinth great and prosperous, and Polycrates enriched his island court of Samos beyond all precedent.

Pisistratus, a nobleman and a scheming politician, captured the government of Athens, 560 B. C., and though a tyrant in the strongest sense of the word, ruled Athens wisely and well until his death in 527 B. C. In his time the adornment of the city with statues and public buildings was begun, a library was established under his patronage, and he took care to have official copies of the poems of Homer made and kept in the archives of the state. He was succeeded successively by two of his sons, the last one, Hippias, being dragged from the throne and expelled from the country because of his oppression. Under Clisthenes, who led the revolt against Hippias and succeeded him, the people of Attica were divided into ten tribes and the democracy completed. Before the new form of government had time to flower and fruit, a new peril came that threatened not Attica alone, but the whole of Greece, and they realized for the first time that they must stand together as brethren or fall before the arms of Persia.

For twenty-one years the Persian Wars lasted. Little did the Athenians think when they expelled Hippias that he could rally to his cause so strong a force, but it was to the court of Darius that he appealed for aid in reinstating himself. The Persians had conquered all Asia, coming in contact with the Greek cities that nestled along the coast of Asia Minor. Croesus, the mighty king of Lydia, had successfully resisted the Persians, and it was this insult that Hippias used to induce the armies of Darius to move against Athens.

The first Persian expedition against Greece was made under Mardonius, 493 B. C. A large land force marched through Thrace, and a fleet of war-ships skirted the Thracian shores. A savage tribe checked the land force, and a great storm "sent by the wind-god Æolus," scattered the navy. Mardonius returned without so much as setting foot on Grecian soil. Two years later heralds were sent to all the Greek states, offering pardon for all past offenses if they would pay tribute to Persia. None accepted the terms, and in 490 B. C. another expedition was made, led by Hippias. There crossed the sea under his leadership 110,000 men, in 600 transports and as many war vessels. They landed on the island Eubœa, stormed the city of Eretria, burned its buildings, and sent its inhabitants to Asia as slaves. Athens saw what she must expect if defeated, and sent into all the Greek states for aid, but one and another made excuses, save Plataea, who stood by the defender of Greek liberty, sending 1,000 men to reinforce the 10,000 Athens had already mustered.

The allies left the city and marched twenty-two miles to the plain of Marathon, on the eastern coast of Attica, where the Persians, following the advice of Hippias, had pitched their camp. Here the battle was fought on the 12th of September, 490 B. C.—one of the fifteen decisive battles of the world, made immortal by Miltiades first, and later, yes centuries later, by Cressy in his vivid description. All but a remnant of the Persians were wiped out, and this remnant took to the ships intending to go to Athens and sack the city. But Miltiades hastened there before them and the valor of his army saved the city. Measured by results, the Battle of Marathon was the greatest of the world's conflicts. The hords of Asia, representing the civilization and despotism of the East, were beating against the gates of Europe, and had not that tide been turned back on Marathon's plain, the destinies of Europe and America, too, would have been changed forever.

Ten years passed by, but "Remember Athens" was still the slogan of the Persians. Darius burned with anxiety to wipe out the disgrace brought on his army at Marathon, and dying before his plans could be carried out, his legacy to his son Xerxes, who succeeded him as king, was to know no rest until Athens should be destroyed. And so in the spring of 480 B. C., the greatest army that ever moved on this earth marched northward from Sardis to carry out the last commands of Darius. Xerxes himself accompanied the host, which no writer places less than one million men. It is needless to go into detail regarding this battle that

culminated in the narrow pass of Thermopylæ. The Spartans had now come to the rescue, and led by Leonidas, their king, held back the Persian hordes for two days until a treacherous Greek told Xerxes of a mountain trail that would lead to the rear of the Spartan forces. Leonidas knew that the battle was lost, but refused to fly. Dismissing all but 300 of his men, he fought to the death, a hero among his followers. Montaigne has said, "Marathon, Salamis, Mycale, Syracuse, the four fairest victories the sun ever looked down upon, have no glory to compare with that of the defeat of Thermopylæ."

The way was now clear to march on Athens, but the Delphic oracle had not forsaken the beloved. "The Athenians would find their safety behind walls of wood," it told them. The city was abandoned, save for the garrison that had been left to hold the Acropolis; the old men and women had been conveyed to safer states; and the armed forces entered the ships, which they understood to be the "walls of wood" behind which lay their salvation. 'Tis well known how the Acropolis was leveled, the city burned; and then came *Salamis*, the greatest sea fight of history. Before the darkness of night set in, the Greeks had destroyed 200 Persian vessels, losing but 40 of their own. All day long Xerxes sat on a golden throne, high on Mount Ægaleus, whence he might watch the contest. Toward evening, disgusted with his defeat, he ordered a retreat. But he did not give up his determination to reduce Athens, and in the spring of 479 again ravaged

Attica, destroying the remnant of its capital. But in midsummer the largest Greek army that had yet been gathered was led across central Greece. Pausanias, the Spartan king, commanded the whole force, which with ten thousand Athenians under Aristides, numbered forty thousand men. In September, just one year after the sea fight at Salamis, the battle of *Platoea* was fought. Mardonius made the attack, but his troops were routed, and he himself was killed. With the capture of the Persian camp, richer spoil than the simple Greeks had ever dreamed of fell into their hands. On the same day the Greek fleet came up with and destroyed the remnant of the Persian ships at *Mycale*, on the shore of Asia Minor. The Greeks continued to fight the Persians for thirty years, but the great war was over. The Greeks now became the assailants, and gradually won back from the Great King the islands and coast cities of the Ægean, whose rebellion had been the prime cause of the war.

Such is the history of the mighty and successful effort with which Greece, the representative of law, withstood and beat back the onslaught of Persia, the representative of despotism. Had the conflict terminated, the whole history of Europe and America would have been different.^b

CHAPTER III

THE GOLDEN AGE OF GREECE

THE events in Grecian history have now led us up to the "Age of Pericles," or the "Golden Age of Greece." Not the mythical "Golden Age," when "it was always spring time and the beautiful flowers blossomed the whole year round in the woods and meadows; when it was not necessary for men to till the ground, for the earth brought forth of itself everything they could possibly require; when men lived for a long time, never got old and gray, but always remained young, and when they had had their fill of life dropped into a deep sleep never to wake again, but to become our guardian angels wandering unseen over the earth." But the age in which Greece reached her greatest glory; when poets sung and orators delighted with their golden words of philosophy, and sculptors modeled in glistening marble conceptions higher than any that have been attained to-day.

During the Persian War the two great states of Greece—Sparta and Athens—had emerged into greater and greater prominence from the general mass of Hellenic powers, ripening, strengthening, laying foundations broad and deep for future supremacy. Thebes too, and Macedon were close followers and eventually "had their day." For convenience it may be well to

divide this period into four parts, or sub-periods, denominating them the Supremacy of Athens, the Supremacy of Sparta, the Supremacy of Thebes, and the Supremacy of Macedon. The fortunes of war had inclined these states to closer friendship, and their successes had inculcated in them a national pride. Athens became more considerate of her colonies, too, and listened to appeals for aid that a generation before she would have received as with a deaf ear. As a result of this changed feeling, the Athenian League was formed, called the Confederacy of Delos, because its deputies met at the temple of Apollo in the island sanctuary, and its treasures were placed there for safe keeping. The object of the league was one essential to the preservation of Greece—to sweep and keep the Persians out of the Ægean Sea. Each city contributed annually a certain number of ships with their crews, or a certain sum of money. Sparta was still the leader of the Peloponnesian League, as she had been for years, and the allied fleet was under her direction, although the larger number of the ships were built and manned by Athenians. After the Persian War, the reputation which Sparta once held as the only military state was now shared by Athens, and a large part of the Greek world believed that Athens had borne the brunt of the Persian onslaught, and deserved the lion's share of the honors. The Athenian commanders were abler men than the admirals whom Sparta set over them, and by their influence Athens displaced her rival in maritime affairs. Sparta was

at a disadvantage in sea fighting, and was glad to resign to Athens the task of defending the Ægean, little thinking what power it would put into the hands of the rival state. Thus it came about that the confederacy, which all had entered on terms of equality, gradually became subservient to Athens. Her free government enabled the ablest men to come to the front. Themistocles was the founder of her greatness; but Aristides, his honest rival and successor, and Cimon, the gallant son of Miltiades, the hero of Marathon, made the wisest use of the fleet which the foresight of Themistocles had provided. In order to consolidate her power, Athens persuaded the confederacy to adopt a rule prescribing that the contributions of the states should be made in money instead of men and vessels. Thus a great treasure was accumulated at Delos to be expended on the fleet. The next bit of policy was to have the treasury of the league removed to Athens, and it was the levies of the league that paid for the temples which began to rise on the Acropolis.

The Athenian citizens who returned from their brief exile after the expulsion of the Persians had glory enough and but little else. The temples which had crowned the Acropolis had been burned, and only ashes remained to show where were once the dwellings and shops of a prosperous city. The foreign-born residents, who had been the chief supporters of the industries and commerce of the city, had sought safety in other localities. To recall this valuable class, and to render the city independent of the selfish policy of

Sparta means of defense must be supplied. Acting on the advice of Themistocles, the Athenians began the construction of high stone walls about the rebuilt city. Sparta, in the name of the allies, protested against the innovation, and finally forbade the completion of the work, but Themistocles succeeded in delaying the delivery of the mandate until the walls were so nearly completed that he could bid the Spartan troops defiance. He and his successors also superintended the fortification of Piræus, the town which had grown up on the sea shore a few miles from the city, and which served as its port. About 466 B. C. the two places were connected by the parallel bastions of stone known to history as "the long walls."

The men who had piloted Athens in safety through the perils of war and the partial rebuilding of the city passed from the scene, and Pericles arose to eminence. He was the leader of the democratic party at Athens—the free citizens who composed the majority in the popular assembly, and who were opposed by the "blue blood," the descendants of nobility. Pericles made his first appearance before the public about the year 469 B. C., but it was not until twenty-five years later that he gained complete control of the populace which enabled him to carry out his splendid projects. He was not nominally the archon, his offices being those of general of the armies and superintendent of finances and public works, but the voting population were at his beck and call, and his will was obeyed as though he were a crowned king. He was a statesman, the

equal of the great Themistocles, and an orator of grace and power of persuasion scarcely surpassed by his fellow countryman of later times, Demosthenes. He was distinguished for his philosophical studies, his literary tastes, his majestic eloquence, his love and appreciation of art, his elegant manners, his profound conception of the duties of a statesman, and the unbending firmness with which he carried his patriotic plans into execution. Under his thirty years of enlightened rule Athens reached her prime, and became "the school of Hellas," the intellectual center of the world, and the art and literature of this period have influenced subsequent generations to a degree surpassed only by the teachings of Jesus Christ.

The very greatness of Athens was the cause of her downfall. Her splendors could not dazzle the eyes of her allies. They saw that it was the treasury of the league which bore the expense of temples, theaters, and festivals. They even saw their money brought into the theaters on feast days and distributed to the common people of Athens, and the sight did not increase their devotion. Sparta, after fruitless attacks upon the Athenian power, withdrew within the Peloponnesus and prepared for a more determined test of strength. The struggle began in the year 431 B. C. Athens was strong, but Sparta was persistent, and one by one the sources of Athenian supplies were shut off. More than once Athens recovered her balance and bade fair to emerge in safety from the conflict, but folly led to disaster, and after twenty-seven years of

fighting the end came, 404 B. C. Sparta was victor, and the Peloponnesian War was over. The causes of this war were many and complex, and in this chapter we have not space to follow them in detail. Pericles was dead, and with him crumbled the political institutions of Athens, but we must say with Labberton that although "Athens ceased to be a political power, destroyed she was not. On the contrary, the groves of the Lyceum and the Academy were the seat of a more glorious empire than the fate of arms can bestow or take away."

THE SUPREMACY OF SPARTA

After the fall of Athens, the Spartan admiral, Lysander, cruised among the Ægæan islands and gave them new political constitutions. Under the government of Athens they had been left in practical independence. To each of these communities Sparta came in the guise of a liberator, and the freedom (?) which she brought was copied from that which her own people enjoyed. In every city she set up an oligarchy or aristocracy in which political power was limited to a few high-born or wealthy citizens, and the remainder of the people were left almost as destitute of political rights as were the slaves. These oligarchies, moreover, were not left to themselves. Commissioners from Sparta dwelt in each community, or made frequent tours of inspection to see that her commands were obeyed. It was a movement of this nature that Lysander set up at Athens, hitherto the champion of a free government by

and for the people. By this system of oligarchies, supervised by Spartan commissioners, Lysander gave his state greater power in Greece than Athens or any other Greek city had ever attained. This period of power corrupted the people. The wealth which it brought to Sparta was expended upon luxuries which undermined the stern disciplinary system which had grown up upon the lines laid down by Lycurgus in the earliest times. The Spartan soldier lost the reputation which for three centuries had been his, and the state, whose sole means of preservation lay in its military prowess, was thus doomed to a speedy decay. The rough hand with which the Spartans directed the fortunes of the subject states aroused hatred among the people who had long been their allies in the common warfare against Athens, and the supremacy of Sparta lasted only about thirty-three years, and was marked by no such outburst of genius as had accompanied the political eminence of Athens.

It was during the days of Spartan supremacy that Cyrus the Younger, of Persia, hired ten thousand Greek soldiers from off the coast of Asia Minor to march against his brother Artaxerxes II, who had just succeeded to the throne of Persia. The army, which consisted of 100,000 barbarians besides the Greeks, marched through Asia Minor to within a few miles of Babylon, where Cyrus was killed in combat with his royal brother. The Greeks stood firm amid the wreck of the expedition; but their position after the battle, surrounded as they were by enemies, and a

thousand miles from their home or even from a friendly shelter, was almost hopeless. They had no competent leader until Xenophon, a young Athenian, stepped out from the ranks and proffered his advice to the chiefs. Under his direction the Greeks made their memorable retreat northward through an unknown and hostile country. After surmounting almost incredible hardships, they at last came in sight of the Euxine (Black Sea), and the account of the transports of joy with which these stern warriors greeted the sight of the open sea, crying, "Thallatta! Thallatta! (The sea! the sea!) is one of the most touching passages in literature.

The aid which the "ten thousand" had afforded the rebel Cyrus was resented by Artaxerxes, who, through his viceroy, made war upon the coast cities of Asia Minor. This time Sparta could not leave the defense to Athens, for the Athenian fleet, together with the supremacy of Greece, had been surrendered to the victors of the Peloponnesian War. Persia and Sparta were thus brought face to face. But the Persians did not invade Greece with armies, but rather with agents with long purses, and the cities of Corinth, Thebes, Argos, and Athens were "bought." The four cities equipped a fleet, which, aided by the ships and money of the Persian king, was very formidable. Conon, the Athenian admiral who had commanded for his city in the last battles of the Peloponnesian War, had the satisfaction of defeating the fleet of the Spartan allies in several sea fights, in one of which (395 B. C.)

Lysander, who had imposed the conditions of surrender at the capture of Athens, lost his life. The Spartan governors were driven out of the Greek cities of Asia Minor, and a number of the old Athenian islands returned to their allegiance. Persian money rebuilt the walls of Athens, razed by the Spartans, and things came to such a pass that, in 387 B. C., the Spartans were glad to sign the inglorious *Peace of Antalcidas*, which gave to the Persians complete control of the coast cities of the Ægean. Athens was allowed to retain three islands, and the rest were declared independent. Sparta and Persia jointly promised to let them alone and to protect them from the invasion of any third party. By this treaty Sparta gave up the whole maritime power which she had won from Athens twenty years before, and was thus greatly weakened. In addition to this she commenced to set up in the cities of central Greece aristocracies instead of democracies. Such an action in the case of Thebes in Bœotia was the cause of the Theban War. A garrison of Spartans was thrown into Cadmea, the citadel of Thebes. Pelopidas, a patriotic Theban, assembled a band of noble spirits and liberated his city, entering it by night with twelve companions and opening the gates to his comrades. After a long siege the Spartan garrison capitulated, and was allowed to march out with honor. This was the beginning of Theban greatness, with which two names are linked in the struggle that followed—Pelopidas and Epaminondas. With the exception of the half Hellenic Alexander the

Great, Epaminondas was the last and perhaps the greatest of all the Greek military commanders.

THE SUPREMACY OF THEBES

The expulsion of her garrison from Cadmea aroused Sparta to the necessity of redeeming her prestige. Several expeditions were sent to Boeotia, but the Thebans continued to extend their authority over neighboring cities, and Athens was suspected of lending aid. Seeking to punish her for this interference, Sparta made an attack upon the Piræus. This drove Athens into open hostility, and she joined Thebes in a league of seventy cities organized with the specific purpose of humbling despotic Sparta. An attempt was made to patch things up in a congress of the Peloponnesian states in 371 B. C., but when it came to signing a treaty, Sparta would not sign for herself alone, but for all the cities she claimed to hold as subjects. Thebes insisted that if that was Sparta's right, it was hers also, and would sign for her dependent cities. The Spartan king thereupon declared that Thebes was excluded from the peace.

Epaminondas, who had represented Thebes in the congress, returned to his city and roused his countrymen to resist with their lives this base attempt to enslave them, and the battle of Leuctra followed. Spartan power in Greece ceased with this battle, after thirty-three years of troubled existence, and Thebes held the supremacy. Only ten years did the power of Thebes stand, but it was mighty in that time. The

Theban army forced its way into Laconia, and the Spartans who had boasted that their women had never seen the smoke of an enemy's camp-fire, had to look upon the banners and plumes of a victorious enemy. Nearly the whole of Thessaly became subject to Thebes, and through Thessaly Macedonia, that had always been considered a race of barbarians, was touched. In the period of her greatest power Thebes compelled the king of Macedonia to give him thirty hostages, among them Philip, the heir to the throne. Three years he dwelt in the city of Epaminondas and Pelopidas, learning lessons in war and politics that in after years he used with good advantage against them.

It was while on his fourth expedition to the Peloponnesian states that Epaminondas fell upon the field of Mantinea, while his victorious columns were pursuing the Spartans and Athenians. Just as the power of Athens had crumbled after the death of Pericles, so did that of Thebes wane after the death of her great warrior and statesman. No other Greek commonwealth had the vitality to rise to a commanding position among its fellows as Athens, Sparta, and Thebes had done in the past, and Greece remained in a state of anarchy and divided rule until a master of the situation appeared in the person of Philip, king of Macedonia.

THE SUPREMACY OF MACEDONIA

Before the complete downfall of Thebes she had secured a decree that the Phocians were guilty of sac-

rilege because for a long time they had occupied land in the foothills of Mount Parnassus, which was considered sacred to Apollo. They were commanded to abandon their fields and pay a large fine to atone for their sin. The Phocians opposed the verdict, and threw a garrison into the very temple of the god himself. With the rich treasure they found in its coffers they hired an army and beat off the attack of the Thebans and their allies, who were aghast at the new blasphemy. Thessaly joined this league against Phocis, and the Phocian general, Onomarchus, marched northward to invade that country. The Thessalians appealed to their strongest neighbor for aid against the Greek invader. That neighbor was Philip of Macedon. This gave Philip the entering wedge to the mainland of Greece, having already made war on several of the coast and island cities. In 347 B. C. the Thebans were so reckless as to invite Philip into Greece as the champion of Apollo against the Phocians, who still kept their hold upon the stolen treasures of the god. The Athenians were tricked into deserting their Phocian allies, and the latter had nothing to do but yield. In 346 B. C. the Pass of Thermopylæ was abandoned, and Philip was allowed to lay his hand upon the "Key of Greece." Marching his troops through the famous gateway, he left behind him a permanent garrison to secure the door at all times for his exit or entrance. His was a victorious march. He offered himself as a Hellenic-champion rather than a conqueror, and in this character prom-

ised to lead "his countrymen" upon a grand expedition to liberate the Greek cities of Asia Minor, and to punish the Great King for the invasion of Greece one hundred and fifty years before. It is not likely that many of the Greeks believed the professions of brotherhood, but the terror of his name and the glitter of his gold shut the mouths of any who might have spoken against him. The preparations for the expedition were at their height when Philip was stricken down by the dagger of the assassin, Pausanias, 336 B. C.

Alexander of Macedon was twenty years of age when his father's death raised him to the throne of his native country, and he had already proved his fitness for the crown. His education had been under the supervision of Greek teachers, and his best-known tutor, the Greek philosopher Aristotle, was one of the most versatile and able men of the age. Alexander immediately assured his position as king by destroying those who might deny or contest his right to the throne. He then declared his intention of executing Philip's plans for invading Persia, but as it would be folly for him to march away to the far East with his picked troops and leave his kingdom threatened in the rear, he made a solemn progress through the Greek states. As the head of an army of 30,000 men he was respectfully received, and the Amphictyonic Council, which had betrayed Greece into the hands of the father, now, in the name of Apollo, called the son to be commander-in-chief of all the Greek armies. Philip had been ac-

cepted as a national leader by the congress of the Greek states at Corinth, and the same body now reassembled (336 B. C.) to confer equal authority upon Alexander. The Spartans alone remained outside the league. Alexander generously announced that the Greek states would remain independent of each other and subject to him only as their general. After receiving tokens of submission from their representatives, he turned northward and disappeared from the eyes of the Greeks and Macedonians alike. He had led his army beyond the Danube upon an expedition against the Thracian and the Illyrian barbarians, who were the near and dangerous neighbors of his paternal kingdom. For five months he was utterly lost to the civilized world. The Greeks heard and willingly believed that he had been killed by the barbarians, and the spirit of revolt sprang up in Thebes. Scarcely had the rebellion broken out when Alexander reappeared flushed with wonderful northern victories, and by hurried marches entered Bœotia. He offered the Thebans pardon if they would immediately lay down their arms, but they refused, and he stamped out the insurrection with a severity which was meant to teach the Greek cities the danger of forsaking their allegiance to so august a sovereign. Thirty thousand of the Thebans were sold as slaves, and all the buildings of the city were leveled with the ground, with the single exception of the house of the poet Pindar, in whose odes the king took great delight. 'Tis needless to follow the strenuous career of Alexander, that lasted but

twelve years, for its events concern Greece only so far as the fact that for two hundred and fifteen years Greece was incorporated in the Macedonian kingdom, and the fighting men of Greece were the fighting men of Macedonia as well. Alexander was only thirty-three years old when death put an end to his ambitions, and no man before his time, and no Greek of any time, had such an influence upon human affairs. He was the greatest conqueror the world ever saw. Alexander left no heir capable of seizing and defending the throne, and after a frightful contest the sovereignty was divided among the warriors who had served as his lieutenants.

In 279 B. C. the Gauls under Brennus, moving westward through Europe overran Macedonia and descended into central Greece. They were a wild, rude race, and for a short space had the upper hand in Hellas, but they were driven out before reaching the Peloponnesus. One state of Greece, which until this time had occupied a large area on the map, but has merited scarcely a word in history, now arose to prominence. This was Epirus, whose people became warlike and wealthy, and whose king, Phyrrius, was ambitious of military glory. He invaded Italy and met with repulse at the hands of the Romans, being one of the earliest foreign nations that the Romans ever met in battle. In the middle of the third century B. C. the states of Greece united in two leagues, with the object of winning back their cities from the Macedonians, as in former times they had employed similar

means to expel Persian garrisons from their colonial towns. For a time these leagues, the Ætolian and the Achæan, were successful; but, with a spirit of dissension which never wholly disappeared from the Greek character, they took to fighting each other instead of turning their united strength against the oppressor. In one of these civil wars, 227 B. C., the Achæans, being hard pressed, called in the Macedonians to help them against their brethren, and while they were fighting among themselves, the Romans, having grounds for a quarrel with the king of Macedon, sent an army into the country. The two leagues joined the Romans against their master, and defeated him at Cynoscephalæ, 197 B. C. Soon after this the Roman consul, Flamininus, declared the Greek states free from Macedon. But they soon found that this freedom was only another way of looking at subjection to Rome. The Greeks revolted against the Romans in 146 B. C., and to punish them the Romans destroyed Corinth, then their most flourishing city. After remaining for a century dependent upon the Roman province of Macedonia, Greece was constituted a province of Rome under the name Achæa, 27 B. C. Her independence, which had been only nominal during the supremacy of Macedon, now utterly vanished, and it is only as a subject country that Greece has existed until 1829 A. D.

This is a strange record, you think, for the "Golden Age of Greece!" But it must be remembered that it is only the historical part we have tried to touch, briefly

but connectedly. It was the time of her greatest prosperity and power, and some of the happier things connected with the period we hope to give in considering the art and literature of this classical age.^c

CHAPTER IV

MODERN GREECE

THE last four hundred years of Greek slavery was under the inhuman oppression of the Turks and was submitted to only at the point of the sword. In 1821 the Greeks made a determined effort to free themselves. For years a national movement had been growing among the Hellenes, and secret societies had been propagated with the object of organizing the people for a revolution. The rebellion took place in 1821, when Turkey was weak and already had her attention fixed upon a revolt in Albania. But the uprising was not simultaneous nor universal, and by attacking it wherever it showed its head the Turkish generals kept the trouble within bounds for a few years. The battles of this war for Greek independence are noteworthy for the spirit displayed by the Greeks, and for the frightful cruelties with which the victors marred their successes. It is said that two hundred thousand Greeks perished in the long struggle against the enormous odds which were brought against them. Many of the patriots were young men who had been educated in the universities of Western Europe, and who had strong personal friends among the foreigners who had been their fellow students. Moreover, the cause of Greek liberty was one peculiarly fitted to enlist the

sympathy of outsiders. There is no other country whose records are studied with such zeal; no other race whose writings and whose public men seem to belong to the whole world rather than to a single people. From 1824 to 1827 the Greeks gained in strength, and Turkey was obliged to call in the Egyptians under Mehemet Ali to put an end to the rebellion. The Powers of Europe—England, France, and Russia—then interfered to prevent war, and sent a fleet to the Peloponnesus (now called Morea) to hold the Turks in check. The allies lay near the Turkish fleet in the harbor of Navarino, and there, by mistake, a battle was begun, Oct. 20, 1827, which ended in the destruction of the Turkish ships. The allies drove the Egyptians out of the country, and the Russians took up the war and prosecuted it with such vigor that in 1829 Turkey signed the treaty of Adrianople, in which she agreed to accept the terms of the Conference of European Powers to be held at London the following year. In 1830 the London conference declared Greece free, and after a stormy period under a provisional president, Greece became an hereditary monarchy, with Otho of Bavaria as king.

The history of the first ten years of Otho's reign is a history of broken pledges, violated rights, and abused privileges. The king of Bavaria, in accepting the Greek throne for his seventeen-year-old son, Otho, had promised among other things, that a National Assembly should be summoned by the regency to assist in drawing up a constitution. The promise was never

kept. The Greeks were practically excluded from participation in the government of their country; the regency was invested with unlimited power; and it was only by a revolution, at the end of ten years of tyranny, that the nation was able to recover the fundamental rights of freemen. Considerable attention was naturally paid by the Bavarian administrators to the organization of the army; and a great service was rendered to the country by the partial suppression of the irregular bands who had begun to make civil war a trade by which they made their living.

It would be a long task to enumerate the evidences and symptoms of misrule by the Council of Regency. The press was gagged; brigandage increased; the development of the country languished; unjust and oppressive taxation ruined whole territories, and converted peaceful shepherds into marauding klephts. The natural consequence was that plots and conspiracies began to multiply, and these were encouraged by the quarrels of the regents themselves. Let us mark the responsibilities underlying this condition of affairs. Europe had lightly set up a government in Greece which the Greeks were morally certain to dislike, and eventually destroyed. It had required an emancipated race, intensely proud of its nationality, and of its recent exploits, to submit to the rule of aliens, foreign to them in blood, in religion, in habits, and in tendencies. It had made Munich the source of authority for Attica and Arcadia. The power which Britain, France, and Russia delegated to the king of

Bavaria, the latter delegated to feeble and presumptuous individuals, who had no qualifications for their work, who boasted that their authority was above the law, and who refused to the Greek nation all voice in its own government. There was no blunder committed by the Bavarians for which Europe itself may not be called upon to answer.

The fortunes of the Greeks were at their lowest ebb during the latter years of King Otho's reign. That they were bankrupt was not their own fault, for the powers of Europe had arranged for them to pay to Turkey \$2,290,000 for their independence. As the Greeks could not raise this money, it was borrowed for them, and the accumulating interest had plunged them into a debt from which they could not extricate themselves. That the land was infested with brigands must be regarded as the misfortune rather than the crime of the Greeks as a nation; and yet we find under the Bavarian rule that the curse of brigandage increased instead of diminishing, and that the government became less and less willing to suppress it. These were but two of the causes which fanned the discontent of the nation into a flame. The revolution of 1862, which drove Otho from his throne after a failure protracted over thirty years, was the natural outcome of the popular despair of good government. From the very beginning of the national regeneration it had been popular Greece—Greece without leaders, and submitting by compulsion alone to the yoke of the foreigner—which had kept alive the flame of genuine

patriotism. It was the people which had believed in itself, and which had retained the confidence of others through a hundred phases of public disgrace or misfortune. And it was a spontaneous upheaval of the people in 1862 which shook off the incompetent monarch imposed upon it by the Powers.

The expulsion of Otho from Greece was one step in a process of purification and refinement, instinctively determined upon by the people, independently of, and even in spite of their rulers. The regeneration which had produced the patriots of 1821, and which had enabled them to throw off the Turkish yoke, now inspired new patriots of a somewhat different kind. The obstacle to freedom was no longer in the tyranny of foreign oppressors, but in the corruption of the Greeks themselves, deepened and encouraged by the selfishness of the monarch. The one obstacle was as fatal to genuine liberty as the other, and there was the same necessity to remove it out of the path of the rejuvenescent race.

The Greeks of the nineteenth century were fast becoming re-Hellenized; and the maturing of the true Hellenic sentiment was attested in many different ways. A comparison of the constitutions of 1844 and 1864 reveals this new development of the ancient spirit in a very noteworthy manner; and the same fact was illustrated by the leaven of political integrity, dignity, and order which brought about the honorable revolution of 1862. The Greek people who had dared to be free, now determined (so far as they were able) that their

government should be above the suspicion of dishonor. It has been said that the movements which cost Otho his throne were guided by indistinct aspirations, and led up almost fortuitously to their actual results. The truth seems to be that the action of the people throughout Greece was determined by the energy of the re-awakened national feeling, which was undergoing a natural process of evolution.

Europe had some vague idea of this. It had been admitted from the first outbreak of the War of Independence, as it is admitted to the present day, that the modern Hellenes have an indefeasible claim to liberty—apart from the claim inherent in humanity—as lineal descendants of the Hellenes of old, and in proportion as they display the qualities of their forefathers. But the Greek kingdom has not been treated leniently, or with partiality. It has been put to a severe test in being made to establish its legitimacy under the most ardent conditions, and has been allowed to take its place among the nations only step by step, and its difficulties have been painfully surmounted. In 1862-64 Europe was unwontedly complacent to the people which was dethroning its king, and not one of the Powers protested against the conduct of the Greeks. Public opinion had anticipated the fall of Otho, and it welcomed the inauguration of a new *régime*.

Of course, Europe took it for granted that Greece would obey another king; and it may be doubted whether the Powers would have sanctioned an experiment on the part of the Greeks to govern themselves

on any other than a monarchical system. Nor do the Greeks appear to have had any inclination for a republic. Their aim was twofold: first, to increase the area of their national emancipation, and secondly to reform and purify the government. They conceived that the first of these two objects might be gained by selecting Prince Alfred of England as the successor of Otho, whereby they hoped to obtain the Ionian Islands without delay, and probably other territories in the course of time. Prince Alfred, however, was excluded by the understandings of 1827 and 1830, which stipulated that no member of the reigning families of the three Powers should ascend the throne of Greece. Consequently the Cabinet of Lord Palmerston undertook to find a new king for Greece. Earl Russell wrote to Mr. Scarlett that it appeared to her Majesty's government that the first interest of Greece was "to elect a prince to rule over her who should be generally accepted," and "that he ought not to be a prince under twenty years of age, but rather a prince of mature years, and of some experience in the world."

The opinion was a reasonable one; but the task of finding such a prince among the reigning families of Europe proved to be beyond the power of the British government. Two selections were made, in King Ferdinand of Portugal and the Duke of Saxe-Coburg; and Mr. Henry Elliot, who had been sent on a special mission to Athens, had the rashness in both instances to announce the choice to the Greeks before a reply had been received from the kings elect. The two Co-

burgs, however, declined the offer; and, after another delay of about a month, the choice fell upon Prince William George, second son of Prince Christian of Holstein-Glucksburg, subsequently king of Denmark. The prince's sister had recently been married to the Prince of Wales, which will partially account for this selection; but any possible jealousy which the Russian government may have been inclined to feel was obviated by finding for the prince a consort in the daughter of the Grand Duke Constantine, the niece of the Czar.

In spite of some trouble among the rival ministers and leaders of factions, which would have occurred whatever the decision of the British government had been, the Greek Assembly and nation acquiesced in the selection; and they were the more disposed to resign their right into the hands of Britain because Mr. Elliott had already announced the resolution of this country to cede the Ionian Islands to their natural owners.

The Revolution of 1862 occurred at a happy moment for the Greeks. There was a Liberal Administration in England. Earl Russell was at the Foreign Office. Cavour and Garibaldi had made Italy; and the British foreign minister had given Austria to understand that this country recognized the right of a people to choose how and by whom it should be governed.

A new era in international politics was being inaugurated, an era in which policy is to be squared more precisely with principle; in which moral restraint

is not to be acknowledged in theory and neglected in practice; in which duty, once perceived and acknowledged, is to be performed by governments as by individuals, even to the actual sacrifice of a nation's apparent interests. These maxims, applied to the case of the Greeks, pointed steadily to one conclusion; and, though they were so applied in 1862 rather by undefined instinct than by argument and profession, they were still formulated in the writings of contemporary publicists and politicians. It is true that the Cabinet in which Lord Palmerston was Premier, Earl Russell Foreign Secretary, and Mr. Gladstone Chancellor of the Exchequer, resisted the cession up to the eve of the revolution; but it assented in the last month of 1862.

The conditions of annexation are worthy of note. On the 27th of May, 1863, the three Powers had recorded in a protocol that they held themselves bound to maintain the monarchical principle in Greece, as well as to watch over the peace and tranquility of the kingdom. On the 5th of the following June they recognized Prince George as the elected king of the Hellenes, and further entered into the following, among other engagements: To induce the Ionian Parliament, before voting the annexation, to appropriate an annual sum of \$50,000 as an increase to the civil list of the king; and to endow King George, out of the revenues of their respective peoples with an annual sum of \$60,000—the said sum to be deducted from the interest due

from Greece on the loan of 1832. On the 14th of November a treaty was concluded between the same three Powers, with Austria and Prussia, by which it was agreed that the Ionian Islands should be ceded on condition of their future neutrality in time of war and the dismantling of their fortresses, and of the retention of existing commercial privileges by foreigners.

The Greek government stoutly protested against these latter conditions, and succeeded in limiting the neutrality to Corfu and Paxos. The deed was eventually signed; and on the second of June, 1864, the cession of the Ionian Islands was completed.

The act was distinctly good and beneficial; and the selection of Prince George as the constitutional monarch of a self-governing kingdom has turned out to be successful. From this time most unquestionably, if not before, Great Britain assumed to herself the chief responsibility for the good behavior and the welfare of Greece. That which had been the joint concern of Europe, or at least of three leading powers in Europe, English statesmen had now made the special and prominent concern of their country.

Greece has steadfastly set her face toward her establishment as one of the nations of Europe, and there can be, nor will be, no change in her policy. She is set by Europe as a tower of refuge on the border of the Turk-lands, essentially because she, first among European victims of the Turk, demanded and dared to be free. She is established by Europe as a nucleus of

Hellenism, guaranteed to exist, encouraged to grow, inspired by pledge and promise to hold up the standard of complete national reunion. And her policy—displayed by her own methods and in her own temperament—is to be worthy of her mandate and mission.⁴

CHAPTER V

A GLIMPSE OF MYTHOLOGY

MYTHOLOGY is the science which treats of the early traditions, or myths, that formed the religion of the ancients. Even among the Hebrews, who received their knowledge direct from the Creator of all things, we find traces of myths. We are told that the story of Sampson and Delilah is but the legend of Winter and Spring, where Sampson, the strong man, appears in the rôle of Winter that lingers in the lap of Spring, while Delilah shears his locks and thus deprives him of his strength. However this may be, it is a well-known fact that the ancient Greeks lacked this knowledge that the Hebrews received by inspiration and embodied in the Scriptures, and were forced, in part, to construct their own theory. As they looked about them for some clue to serve as a guide, they were alive to the beauties and wonders of nature. The succession of day and night, summer and winter, rain and sunshine; the fact that the tallest trees sprang from tiny seeds, that little rivers combined to form mighty ones, that from the tiny green bud developed beautiful flowers and luscious fruits; and is it to be wondered at that from these observations sprang their beautiful myth of creation, and that every force of nature was converted by them into a sentient personality?

Some one has said that "if no other knowledge deserves to be called useful but that which helps to enlarge our possessions or to raise our station in society, then mythology has no claim to usefulness. But if that which tends to make us happier and better can be called useful, then a knowledge of mythology is useful, for it is the handmaid of literature, and literature is one of the best allies of virtue and promoters of happiness." And it is true that much of the best in literature is lost to us without a knowledge of mythology. When Byron says of Venice, "She looks a Sea-Cybele fresh from the ocean," he calls up to the mind of one familiar with the subject illustrations more vivid and striking than the pencil could furnish, but which are lost to the reader ignorant of mythology. Milton abounds in such illustrations, and Bulfinch says "this is why persons by no means illiterate say that they can not enjoy Milton." In all our literature, both prose and poetry, from Spencer to Longfellow, a practice has been made of borrowing illustrations from mythology, so that in this brief survey of Greek mythology we hope to give some little help in the interpretation, not only of these figures in our modern literature, but furnish a key for the unlocking of some of the mysteries of the classical literature of early Greece.

The Greeks believed the earth to be flat and circular, their own country occupying the middle of it, the central point being either Mount Olympus, the abode of the gods, or Delphi, so famous for its oracle. The circular disk of the earth was crossed from west

to east, and divided into two equal parts by the *Sea*, as they call the Mediterranean, and its continuation in the Euxine, the only seas with which they were acquainted. Around the earth flowed the *River Ocean*, its course being from south to north on the western side, and in a contrary direction on the eastern side. It flowed in a steady, equable current, unvexed by storm or tempest. The sea, and all the rivers on earth, received their waters from it. The northern portion of the earth was supposed to be inhabited by a happy race named the Hyperboreans, dwelling in everlasting bliss and spring beyond the lofty mountains whose caverns were supposed to send forth the piercing blasts of the north wind, which chilled the people of Hellas. Their country was inaccessible by land or sea. They lived exempt from disease or old age, from toils and warfare. Moore has given us the "Song of Hyperborean," beginning—

"I come from a land in the sun-bright deep,
Where the golden gardens glow,
Where the winds of the north, becalmed in sleep,
Their conch shells never blow."

On the south side of the earth, close to the stream of Ocean, dwelt a people happy and virtuous as the Hyperboreans. They were named the Æthiopians. The gods favored them so highly that they were wont at times to leave their Olympian abodes, and go to share the sacrifices and banquets of the Æthiopians. On the western side of the earth, by the stream of Ocean, lay a happy place named the Elysian Plain.

whither mortals favored by the gods were transported without tasting of death, to enjoy an immortality of bliss. This happy region was also called the "Fortunate Fields," and the "Isles of the Blessed." Longfellow uses the latter term in describing the passing of Hiawatha.

We thus see that the Greeks of the early ages knew little of any real people except those to the east and south of their own country, or near the coast of the Mediterranean. Their imagination, meantime, peopled the western portion of this sea with giants, monsters, and enchantresses; while they placed around the disk of the earth, which they probably regarded as of no great width, nations enjoying the peculiar favor of the gods, and blessed with happiness and longevity.

The Dawn, the Sun, and the Moon were supposed to rise out of the Ocean, on the eastern side, and to drive through the air, giving light to gods and men. The stars, also, except those forming the Wain or Bear, and others near them, rose out of and sank into the stream of Ocean. There the sun-god embarked in a winged boat, which conveyed him round by the northern part of the earth, back to his place of rising in the east. Milton alludes to this in his "Comus":

"Now the gilded car of day
His golden axle doth allay
In the deep Atlantic stream,
And the slope Sun his upward beam
Shoots against the dusky pole,
Pacing towards the other goal
Of his chamber in the east."

The abode of the gods was on the summit of Mount Olympus, in Thessaly. A gate of clouds kept by the goddesses named the Seasons, opened to permit the passage of the Celestials to earth, and to receive them on their return. The gods had their separate dwellings; but all, when summoned, repaired to the palace of Jupiter, as did also those deities whose usual abode was the earth, the waters, or the underworld. It was also in the great hall of the palace of the Olympian king that the gods feasted each day on ambrosia and nectar, their food and drink, the latter being handed round by the lovely goddess Hebe. Here they controlled the affairs of heaven and earth; and as they quaffed their nectar, Apollo, the god of music, delighted them with the tones of his lyre, to which the Muses responded in exquisite strains. And then, when the sun went down, the gods went to sleep in their separate dwellings. What the Greeks thought of Olympus can be conceived from these lines of Homer:

"So saying, Minerva, goddess azure-eyed,
Rose to Olympus, the reputed seat
Eternal of the gods, which never storms
Disturb, rains drench, or snow invades, but calm
The expanse and cloudless shines with purest day.
There the inhabitants divine rejoice
Forever."

The robes and other parts of the dress of the goddesses were woven by Minerva and the Graces, and everything of a more solid nature was formed of the various metals. Vulcan was architect, smith, armorer,

chariot builder, and artist of all work in Olympus. He built of brass the houses of the gods; he made for them the golden shoes with which they trod the air or the water, and moved from place to place with the speed of the wind, or even of thought. He also shod with brass the celestial steeds, which hurled the chariots of the gods through the air, or along the surface of the sea. He was able to bestow on his creations self-motion, so that tripods, as the chairs and tables were called, could move, unaided, in and out of the banquet halls. And there were golden handmaidens created from the precious metal by Vulcan to wait upon the gods.

Chaos was the first deity of the Greeks, and on his bosom floated the egg, named Nyx, the goddess of Night, who became his wife, and to them was born a race of Titans, of whom were Saturn (Cronos) and Rhea, the father and mother of Jupiter, or Jove (the Zeus of the Greeks). Thus we see that Jupiter, though called the father of the gods, had a beginning himself.

There is another mythological account of the creation, according to which Earth, Erebus, and Love were the first beings. Love (Eros) issued from the egg of Night which floated on the bosom of Chaos. By his arrows and torch he pierced and vivified all things, producing life and joy.

Saturn and Rhea were not the only Titans. There were Oceanus, Hyperion, Iapetus, and Ophian, males; and Themis, Mnemosyne, Eurynome, females. They are spoken of as the elder gods, whose dominion was

afterward transferred to others. Saturn yielded to Jupiter, Oceanus to Neptune, Hyperion to Apollo. Hyperion was the father of the Sun, Moon, and Dawn. He is therefore the original sun-god, and is painted with the splendor and beauty which was afterward bestowed on Apollo. Ophion and Eurynome ruled over Olympus till they were dethroned by Saturn and Rhea. Milton alludes to them in "Paradise Lost," and says the heathen seem to have had some knowledge of the fall of man,—

"And fabled how the serpent, whom they called
Ophion, with Eurynome (the wide-
Encroaching Eve perhaps), had the first rule
Of high Olympus, thence by Saturn driven."

On the dethronement of Saturn, Jupiter with his brothers Neptune and Pluto divided his dominions. Jupiter's portion was the heavens, Neptune's the ocean, and Pluto's the realms of the dead. Earth and Olympus were common property, and Jupiter was the king of gods and men. The thunder was his weapon, and he bore a shield called *Ægis*, made for him by Vulcan, while the eagle was his favorite bird and bore his thunderbolts.

Juno was the wife of Jupiter, and queen of the gods. Iris, the goddess of the rainbow, was her attendant and messenger, and the peacock was her favorite bird.

Vulcan, the celestial artist, was the son of Jupiter and Juno. One story has it that he was born lame and his mother was so displeased with him that she flung

him out of heaven. Another story says that his father flung him out of heaven because he took sides with his mother in a family quarrel. Vulcan's lameness, according to this account, was caused by his fall. He was a whole day falling, and at last alighted on the island of Lemnos, which was ever after sacred to him. Milton accepts the latter story, and says:

"From morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropped from the zenith, like a falling star,
On Lemnos, the Ægean isle."

Mars, the god of war, was the son of Jupiter and Juno.

Phœbus Apollo, the god of archery, prophecy, and music, was the son of Jupiter and Latona, and brother of Diana. He was god of the sun and Diana the goddess of the moon.

Venus, the goddess of love and beauty, was the daughter of Jupiter and Dione. Others say that Venus sprang from the foam of the sea. The zephyr wafted her along the waves on the shore of the Isle of Cyprus, where she was received and attired by the Seasons, and then led to the assembly of the gods. All were charmed with her beauty, and each one wanted her for his wife. Jupiter gave her to Vulcan, in gratitude for the service he had rendered in forging the thunderbolts, and so the most beautiful goddess became the wife of the most ill-favored of the gods. Venus possessed an embroidered girdle called Cestus, which had

the power of inspiring love. Her favorite birds were swans and doves, and the plants sacred to her were the rose and the myrtle.

Cupid (Eros), the god of love, was the son of Venus. He was her constant companion; and armed with bow and arrows, he shot the darts of desire into the bosom of both gods and men. There was a deity named Anteros, who was sometimes represented as the avenger of slighted love, and sometimes as the symbol of reciprocal affection. The following legend is told of him:

Venus complaining to Themis that her son Eros continued always a child, was told by her that it was because he was solitary, and that if he had a brother, he would grow apace. Anteros was soon afterward born, and Eros immediately was seen to increase rapidly in size.

Minerva, the goddess of wisdom, also called Pallas and Athene, was the offspring of Jupiter without a mother. She sprang forth from his head fully armed. Her favorite bird was the owl, and the plant sacred to her the olive.

Mercury (Hermes) was the son of Jupiter and Maia. He presided over commerce, wrestling, and other gymnastic exercises, even over thieving, and everything, in short, that required dexterity. He was the messenger of Jupiter, and wore a winged cap and winged shoes. He bore in his hand a rod entwined with two serpents, called the Caduceus. Mercury is said to have invented the lyre. He found one day a

tortoise, of which he took the shell, made holes in the edges of it, and drew cords of linen through them, and the instrument was complete. The cords were nine in honor of the nine Muses.

Ceres was the daughter of Saturn and Rhea. She had a daughter named Proserpine, who became the wife of Pluto and queen of the realms of the dead. Ceres presided over agriculture.

Bachus, the god of wine, was the son of Jupiter and Semele. He represents not only the intoxicating power of wine, but its social and beneficent influences likewise, so that he is viewed as the promoter of civilization, and a lawgiver of love and peace.

The Muses were the daughters of Jupiter and Mnemosyne (Memory). They presided over song and prompted the memory. They were nine in number, to each of whom was assigned some particular branch of literature, art, or science. Calliope was the muse of epic poetry, Clio of history, Euterpe of lyric poetry, Melpomene of tragedy, Terpsichore of choral dance and song, Erato of love poetry, Polyhymnia of sacred poetry, Urania of astronomy, Thalia of comedy.

The Graces were goddesses presiding over the banquet, the dance, and all social enjoyments and elegant arts. They were three in number, and their names were Euphrosyne, Aglaia, and Thalia.

The Fates were also three—Clotho, Lachesis, and Atropos. Their office was to spin the thread of human destiny, and they were armed with shears, with which they cut it off when they pleased. They were the

daughters of Themis (Law), who sits by the side of Jove and gives him counsel.

The Erinnyes, or Furies, were three goddesses who punished by their secret stings the crimes of those who escaped or defied public justice. The heads of the Furies were wreathed with serpents, and their whole appearance was terrific and appalling. Their names were Alecto, Tisiphone, and Megæra. They were also called Eumenides.

Nemesis was also an avenging goddess. She represents the righteous anger of the gods, particularly toward the proud and insolent.

Pan was the god of flocks and shepherds. His favorite residence was in Arcadia.

The Satyrs were deities of the woods and fields. They were conceived to be covered with bristly hair, their heads decorated with short, sprouting horns, and their feet like goats' feet.

Momus was the god of laughter, and Plutus the god of wealth.

It was these, to us, imaginary personalities that have added a beauty and a charm to all the Isles of Greece. There is not a mountain, not a stream, not an island that has not its legend concerning some of these gods and goddesses, sprites, and fairies. They have made the art and literature of Greece immortal, and have given color and character to the art and literature of the ages. To-day we look back over a period of two thousand years to Ancient Greece, and we wonder over and admire her achievements. We

emulate her in many ways, but must always confess to failure, and we admire always ; and while her mythology has ceased to be a religion, it still compels our respect, even our homage. Preserved to us in song and story and enduring marble, it remains our inspiration.*

CHAPTER VI

LITERATURE OF THE GOLDEN AGE

THE literature of the Golden Age of Greece begins with Homer and ends practically, if not precisely, with the death of Demosthenes. During this period Greece was free. With the loss of liberty literature underwent a change and Greece ceased to produce men of genius. During this period all the forms of literature that we have to-day were produced, commencing with epic poetry, closely followed by lyric poetry, the drama, and lastly history, philosophy, and oratory.

Classical Greek literature was pure and original, and its development was not complicated by the influence of foreign literature. Further, the various kinds of literature—poetry and prose, epic, lyric, and the drama, history, philosophy, and oratory—not only remained true, each to its own type, but on the whole they developed in orderly succession. This was because they were the work of different members of the Greek race, whose latent literary tendencies required different political and social conditions to draw them out. They were evoked one after the other by political and social changes; and so the stages in the development of literature correspond with those of the nation's life. The growth of *Epic poetry*, the earliest

form of the literature which has bequeathed remains to us, was favored by a stage of civilization in which patriarchal monarchy formed the political machinery, and family life furnished the society and the literary public. *Lyric*, the next branch of literature, found favoring conditions in the aristocracies which succeeded to monarchy, and in which the social communion of the privileged class took the place of family life, and provided a new public for literature. The *Drama* was designed for the entertainment of 'large numbers of persons, and was a response to the demands of democracy. From this time on, literature no longer found its home in the halls of the chieftains, or its audience in the social meetings of the few; but when the state came to consist of the whole of the citizens, literature became united with the life of the state as a whole, and thenceforward was but one of the ways in which life expressed itself. Literary men were not a class distinguished by their profession from the rest of the community, nor was literature a thing apart from the practical matters of life. The *Orators* were active politicians or men of law; and their speeches were not literary display, but had a practical object, to turn the vote of the Assembly, or to gain a verdict. *History* was the record of a contemporary war, or of a war which had occurred in the previous generation. *Philosophy* was but a picture in words of the conversations between cultivated Greeks on the great problems of life. The *Drama* was not a mere literary entertainment: it was an act of common worship, in

which the genius of man was devoted to the glory of the gods.

On account of epic poetry, the first bit of literature to claim our attention is the Iliad of Homer. Other poets must have lived before Homer and must have carried the development of poetry to a considerable height before such works as the Iliad and Odyssey could have been composed. The arguments as to whether there was such a person as Homer or not, and whether the Iliad and Odyssey were composed by one man or many, signify little. The fact remains that these two masterpieces have taken their places among the world's greatest literary treasures, and inspired Keats to say for all of us, when he first took up a translation of Homer:

"Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez—when with eagle eyes
He stared at the Pacific, and all his men
Looked at each other with a wild surmise—
Silent upon a peak in Darien."

Readers of the Iliad can not but admire the skill with which the background is painted in. The subject of the Iliad, the wrath of Achilles and its consequences, is but an incident in the story of the Trojan War. Achilles and Agamemnon were besieging Troy, and this is the story of the Trojan War, which is presupposed by and forms the background of the Iliad. In the same way every plot, whether of an epic, or a drama, or a novel, presupposes a state of things exist-

ing before the action begins; and the way in which the author contrives to acquaint the reader with this state of things, in other words, to paint in the background, gives us a test of his skill.

In the background so skilfully painted by Homer we learn the cause of the quarrel that resulted in the Trojan War. Minerva was the goddess of wisdom, but on one occasion she did a very foolish thing: she entered into competition with Juno and Venus for the prize of beauty. It happened thus: At the nuptials of Peleus and Thetis, all the gods were invited with the exception of Eris, or Discord. Enraged at her exclusion, the goddess threw a golden apple into the midst of the guests with the inscription "For the fairest." Thereupon Juno, Venus, and Minerva each claimed the apple. Jupiter not willing to decide in so delicate a matter, sent the three goddesses to Mount Ida, where dwelt the gentle shepherd Paris, and to him was committed the decision. Juno promised Paris power and riches if he would award her the apple; Minerva promised glory and renown in war, but Venus promised him the fairest woman for his wife, and to her the apple was given. Under the protection of Venus, Paris sailed for Greece and was kindly received by Menelaus, king of Sparta. Now Helen, the wife of Menelaus, was the very woman Venus had selected to give to Paris. She had been sought by many, and before she made her choice, all her suitors promised to protect her in any event. She chose Menelaus and was living happily with him when Paris became their

guest. Paris, aided by Venus, persuaded her to elope with him, and carried her to Troy, which brought about the famous Trojan War, the theme of the greatest poems of antiquity—those of Homer and Virgil.

Readers are familiar with the story of the nine years' war, with the death of Patroclus slain by Hector the Trojan when the scene of the battle was so marvelously depicted by Homer. Jove enveloped the whole face of heaven with a dark cloud. The lightning flashed, the thunder roared, the Ajax, looking round for some one he might despatch to Achilles to tell him of the death of his friend, and finding no suitable messenger, cried out in these famous lines so often quoted:

"Lord of earth and air!
O King! O Father! hear my humble prayer!
Dispel this cloud, the light of heaven restore;
Give me to see and Ajax asks no more;
If Greece must perish, we thy will obey,
But let us perish in the face of day."

Jupiter heard the prayer and dispersed the clouds, a messenger was sent to Achilles, and the Greeks succeeded in bearing away the body of Patroclus to the ships, closely pursued by Hector and Æneas and the rest of the Trojans. In the suit of armor made for him by Vulcan, Achilles goes to avenge the death of his friend. All the brave warriors fled before him and left Hector alone in the field of battle. In magnificent lines of purest construction Homer tells how the old father of Hector implores him from the walls

of the city to fly for safety; how his mother Hecuba also begged him to retire, but he said to himself, "How can I, by whose command the people went this day to conflict where so many have fallen, seek safety for myself against a single foe? But what if I offer to yield up Helen and all her treasures and ample of our own beside? Ah, no! It is too late. He would not even hear me through, but slay me while I spoke." While thus he soliloquizes, Achilles approaches in all his terrible shining armor and at the sight Hector's heart fails him and he flies. Thrice they encircled the city, Achilles forcing him to an ever-widening circle, until Pallas, assuming the shape of Deiphobus, Hector's brother, appeared suddenly at his side. Hector saw him with delight, and thus encouraged turned in his flight and threw his spear at Achilles, but it bounded back. Turning to receive another from his brother Deiphobus, he found him gone, and Hector understood his fate, and said: "Alas! it is plain this is my hour to die! I thought Deiphobus at hand, but Pallas deceived me, and he is still in Troy. But I will not fall inglorious." So saying, he drew his falchion from his side and rushed to combat. Achilles secured behind his shield, waited the approach of Hector. When he came within reach of his spear, Achilles, choosing with his eye a vulnerable point in his armor where the neck is left uncovered, aimed his spear at that point, and Hector fell death-wounded. Tied to the chariot of Achilles, three times around the city was the naked body of Hector dragged. Nor

would the victor deliver up the body to the grief-stricken Priam and Hecuba. But Jupiter, beholding with pity the venerable king, sent Mercury to be his guide and protector. Mercury, assuming the form of a young warrior, presented himself to the aged couple, and while at sight of him they hesitated whether to fly or yield, the god grasped Priam's hand and offered to be his guide to Achilles. Mercury's wand put all the guards to sleep, and Priam found no trouble in gaining the tent of Achilles. The old king threw himself at the feet of Achilles, and kissing those terrible hands which had destroyed his son, cried: "Think, O Achilles, of thy own father full of days like me, and trembling on the gloomy verge of life. Perhaps even now some neighbor chief oppresses him and there is none at hand to succor him in his distress. Yet doubtless knowing that Achilles lives, he still rejoices, hoping that one day he shall see thy face again. But no comfort cheers me, whose bravest sons, so late the flower of Ilium, all have fallen. Yet one I had, one more than all the rest the strength of my age, whom fighting for his country, thou hast slain. I come to redeem his body, bringing inestimable ransom with me. Achilles! reverence the gods! recollect thy father! for his sake show compassion to me!" These words moved Achilles and he wept; remembering by turns his absent father and his lost friend. Moved with pity of Priam's silver locks and beard, he raised him from the earth and thus spoke: "Priam, I know that thou hast reached this place conducted

by some god, for without aid divine no mortal in his prime of youth had dared the attempt. I grant thy request; moved thereto by the evidence of Jove." So saying he arose, and went forth with his two friends, and unloaded of its charge the litter, leaving two mantles and a robe for the covering of the body, which they placed upon the litter, and spread the garments over it, that not unveiled it should be borne back to Troy. Then Achilles dismissed the old king with his attendants, having first pledged himself to allow a truce of twelve days for the funeral solemnities.

As the litter approached the city and was seen from the walls, the people poured forth to look once more upon the face of their hero. Foremost of all, the mother and the wife of Hector came, and at the sight of the lifeless body, renewed their lamentations. The people all wept with them, and to the going down of the sun there was no pause in their grief.

The next day preparations were made for the funeral solemnities. For nine days the people brought wood and built the pile, and on the tenth day they placed the body on the summit and applied the torch while all Troy thronging forth encompassed the pile. When it had completely burned, they quenched the cinders with wine, collected the bones and placed them in a golden urn, which they buried in the earth, and reared a pile of stones over the spot.

"Such honors Ilium to her hero paid,
And peaceful slept the mighty Hector's shade."

This seems a fitting climax to the noble epic, and many consider that the *Iliad* ends with the death of Hector. But after this there comes the capture of Troy through the episode of the "wooden horse," the reunion of Helen and Menelaus, and the death of Achilles, although the latter event has nothing to do with the plot of the *Iliad*. The fate of the other heroes is left to be told in the *Odyssey*.

The *Odyssey* has been more popular in modern times than the *Iliad*, partly because it deals with the charms of domestic life rather than the various modes of warfare, and partly because it is full of fairy tales. Ogres and Ogresses, the floating island of *Æolus*, the marvelous bag containing the winds, *Scylla* and *Charybdis*, the descent into the realms of the dead, the enchanted isles of *Circe* and *Calypso*, the one-eyed giant, are all tales which exercise now, as they seem to have done from the earliest Aryan times, an inexhaustible influence over the popular fancy. A third reason for the popularity of the *Odyssey* is that, in addition to the poetry with which all these tales are invested, they are woven with consummate artistic skill into a single whole, bringing at last *Ulysses*, disguised as *Odysseus* home to *Penelope* and their son.

On these two splendid epics are based all the poems of the lyric period, and as it has been said of Shakespeare that his works contain dozens of plots that might be used to-day for novels and short stories, so did Homer furnish to his successors incidents

that they worked into verse scarcely less matchless than his own.

Of the lyric poets probably the most noted was Pindar, popularly known as the poet of Bœotia. His favorite form of poem was victorious in tone, his Olympian Odes and Pythian Odes being fair examples. That he should assay the subjects he did, may be accounted for from the fact that he had himself won many victories in the national games and chariot races, and that the most of his literary work was accomplished during the Persian wars. As a rule, Pindar has a moral to teach in all his verse, even in his odes of victory; and in jewels of thought his poetry is richer than any other. We could cull a hundred, but a few must suffice: "Even over sea the eagles fly." "By noble joys an alien pain is quelled." "Pathless, to fools or wise, what lies beyond." "Unto one doom in time the ever-varying breezes blow."

Of the early Greek drama and tragedy, we know but little. From Aristotle we learn that the most of it appeared in trochaic verse, contained much that was comic, involved a good deal of dancing, and was accompanied by music. At first the poet simply recited his story, probably to the accompaniment of sympathetic and explanatory gestures, and dancing on the part of the satyr-chorus which had come to be associated with it. By reason of the use of the chorus, the poet might retire during the performance and reappear as another character. And it could not have been long before the poet conceived the idea of addressing himself to

and provoking replies from the chorus; thus dialogue naturally arose, and the meter naturally changed from trochaics to iambics.

Æschylus first advanced from one actor to two, and Sophocles introduced three actors and stage decorations. The very earliest drama was known as satyric drama, and resembled tragedy. As the traditional conception of the satyrs was that of an idle and mischievous race, it would be obviously out of place to expect from such a chorus any serious reflections, or through such a chorus any of the poet's profounder speculations. The scene of a satyric drama was always laid in the country to suit the satyr-chorus. The only satyric drama which has come down to us is the *Cyclops*, by Euripides.

The very first of all the Greek dramatists was Phrynichus, a tragic poet who lived B. C. 500. He dared to abandon myths altogether and take for the subjects of his plays historical events. His most important play was the *Phenician Women*, which consisted mainly of lament over the Persian defeat, uttered by Atossa and Xerxes. Contemporary with Phrynichus was Æschylus, the latter some years younger. The elder actor availed himself of his junior's innovation of introducing two actors, but it was Phrynichus who first developed music and the dances and placed in the chorus female characters. Space will not permit us to touch on the work of Sophocles, Euripides, Aristophanes, and many other early Greek dramatists, but it is sufficient to say that

the fragments that have come down to us from these early dramatists and tragedians have set for us an eternal example in simplicity and purity of subject-matter.

With history, we have the beginnings of prose, and prose, like other forms of Greek literature, although carried to the highest pitch in the motherland, originated in the colonies. We who look back upon Heroditus and Thucidides as the very earliest of historians, and to whom we must go back for any authentic information regarding Ancient Greece, can hardly conceive of still earlier historians. But they existed at Miletus in the persons of Dionysius, Anaximander, Hecataëus, and others. Hecataëus traced his descent to a god, and must have possessed some wealth to make the extensive travels, the fruits of which he embodied in his *Description of the World*. This work consisted apparently of two parts, one describing Europe and the other Asia—the latter including Egypt and Libya. There are several points of interest connected with this work. In the first place we find that in it geography is hardly yet distinguished from history. The plan of the work is indeed topographical, but the description of the places mentioned in it included a history of the places as well. In the next place, it has been maintained, both in ancient and in modern times, that Herodotus not only quotes from this work with acknowledgment, but has also “stolen” passages from his predecessor’s *Description of the World*, and tried to pass them off as his own.

Other historians of this period were Thucydides, Tacitus, and Xenophon, all of whom we read to-day when we wish accurate information regarding the beginning of civilization. Thucydides is particularly valuable to us, because he not only conveys to the reader his own clear perception of the facts he is dealing with, but he arouses the emotions with which he himself followed the various incidents he is relating. In other words, Thucydides' literary genius is as great as his historical genius.

In comparing Tacitus and Thucydides, Macaulay says that "both suffer from the inconvenience entailed by their following the annalistic method; but these inconveniences are felt more strongly in Tacitus than in Thucydides. The power of Tacitus is great and undeniable, and he is a master of light and shade, but it is not the magnificent light and the terrible shade of Thucydides." Both writers have the power of brevity, and in this they have been considered similar; but there is no difference between them so great as this supposed point of resemblance. Where sentences of Thucydides are brief, it is because they are surcharged with thought and weighty with wisdom, and they sink into the mind. The sentences of Tacitus are brief because they are ejaculatory, exclamatory, oburgatory. The one is the brevity of condensation, the other the brevity of amputation. In short, Tacitus is a "stylist," Thucydides is none. Thucydides is a perpetual demonstration that there is a higher art than that of concealing art—the art of dispensing with it.

We shall have to omit any mention of philosophy in this brief review of the literature of the Golden Age, and it may well be done, as the philosophy of the day formed a very small part of the literature of the period, except as it was embodied in history and oratory. And of orators we can only mention briefly Demosthenes, with the death of whom the literature of free Greece ceased to be produced. It has been said that "the greatest oratory demands the greatest themes," and with these Demosthenes was supplied, because the general culture of Athens had been elevated by the educational labors of the Sophists, and their natural faculty of artistic criticism developed to an unparalleled extent by the sculptors and dramatists of Pericles' day, and also by the law courts which first called oratory into existence. The internal development of Greek rhetoric, and the external circumstances, social and political, at this time, formed an environment favorable to the growth of the highest oratory; but the environment is not everything. It must have something to environ, and for this something we must look to the character of Demosthenes. In the first place, he bestowed enormous care upon his speeches. To this capacity for "taking pains" we must add what is perhaps but another manifestation of the same power—his strength of character. He started with physical incapacities. His gesticulation was awkward, his voice weak and his lisp distressing. But he did not surrender to these natural defects. To cure himself of an awkward trick of shrugging up

one shoulder, he practiced speaking with a sword so suspended that the offending shoulder would be pricked by it when moved. To gain presence of mind in the face of a multitude, he practiced matching his voice against the sea-waves, and to gain clearness of articulation he talked with his mouth full of pebbles. For the purposes of his study in declamation, he constructed an underground chamber which was still pointed out in Plutarch's time; and in order that he might not be tempted to desert these studies, he would shave one-half of his head and remain for a month in his underground chamber. The importance which he attached to good delivery is illustrated by his saying, that of the three things necessary for an orator, the first was delivery, the second delivery, the third delivery. To a man who complained to him of having been assaulted, he calmly said, "You have not been assaulted." "What!" shrieked the man, "not assaulted!" "Ah!" said Demosthenes, "now you speak like a man who has been assaulted."

The best teacher of rhetoric is the pen, with which fact Demosthenes seemed to be acquainted, for he committed to writing any conversation he had heard, or anything else which was likely to be of use. He worked far into the night, and for longer hours than any workman in Athens. It is said that more oil than wine went to the composition of his speeches, for he was a water drinker. A life of this studious description seems incompatible with the unsupported aspersions sometimes made on his morality. It is true that

he committed the crime of wearing comfortable clothing, but our views on luxury are so different from those of the ancient world that we can scarcely in the present day regard fine linen as a good and sufficient reason for taking away a man's character. As literature, the chief charm of Demosthenes' Philippics was vested in the power of the spoken voice, and though preserved to us to-day in fragments, they could not be classed as literature. After his brilliant career in the Athenian Forum, it is unpleasant to think of the great Demosthenes exiled on a charge of corruption and committing suicide at his retreat at Ægina.^f

CHAPTER VII

ART IN THE DAYS OF PHIDIAS

THE great historic events of the Persian Wars gave an immense impetus to all the forces of Hellenic genius, by revealing to it the full extent of its powers, and its superiority to the servile civilizations of Asia. To this beneficent crisis we owe the masterpieces of Greek poetry, the odes of Pindar and the tragedies of Æschylus. But after Salamis and Mycale, there were not only songs to sing, but ruins to rebuild. The Persians had destroyed the majority of the Greek temples, and all those in Athens were leveled. Rich with the spoils taken from the invaders and with their hills full of marble, the Greeks were able to restore what their enemies had sacked or demolished. They set themselves to the task, and new-born classic art found an exceptional opportunity of expressing itself in many ways at once.

From about 460 to 435 B. C. Pericles was the head of the Athenian democracy, and the master of all the resources of the Athenian state. His dictatorship may be described as one of persuasion. Admirable in spite of certain grave defects of character, he had a passion for the beautiful, and to his initiative we owe one of the most exquisite things in the world, the Parthenon.

Phidias, the most noted of the Greek sculptors,

was the friend and counselor of Pericles in all matters relating to the embellishment of Athens. Surrounded by a numerous band of artists, some of whom, such as Ictinus and Callicrates, were men of superior talents, Phidias directed and superintended all the work. His position was much like that of Raphael in the court of Leo X during the decoration of the *Stanze* and *Loggie* of the Vatican. Like Raphael, he was not the sole author of the works he conceived and inspired; but he left the sovereign impress of his genius upon them all.

Phidias was born about 500 B. C., and began his artistic career under the guidance of his father, Charmides of Athens, with the study of painting, an art which at that time had attained a singular largeness and dignity of style, while in sculpture these qualities were still being sought with only a somewhat bold and rude result. To do justice to the art of sculpture in this direction there was need of a far greater mastery of technical methods, and it may be supposed to have been with this end in view that Phidias, when he had determined to devote himself to sculpture, became a pupil of Ageladas of Argos. It is believed that while under the influence of this master he executed the Athenian monument at Delphi commemorating the battle of Marathon. In this group of Phidias was a portrait statue of Miltiades, and from this circumstance it is rightly inferred that the work had been commissioned at the time when Cimon, the son of Miltiades, was at the head of affairs at Athens. It was apparently at this same period that Phidias was em-

ployed to execute for the Acropolis at Athens a statue of Athena. This statue, known in after times as "the Lemnian" and also as "the beauty," seems to have represented the goddess in the attitude of standing at rest, helmet in hand, as in a terra-cotta statuette in the British Museum, which is said to be a copy after Phidias. When Pericles succeeded to the administration of affairs, and it was determined to erect new temples and other public buildings worthy of the new glory which Athens had acquired, it was to Phidias that all this work was entrusted.

The protecting divinity of Athens was Athene Parthenos, that is to say, the *Virgin*, and the temple which was her dwelling was called the Parthenon. The ancient stone Parthenon on the Acropolis had been destroyed by the Persians, and Pericles had determined to build another, larger and more sumptuous. For twenty years, the quarries of Attica yielded their most beautiful marbles to thousands of workmen and artists. Their labors, favored by a period of comparative peace, were completed in 435 B. C. Soon after, they began to rebuild in marble the little temple of Poseidon and Erechtheus, called the Erechtheum, to the north of the Parthenon.

Visitors to Paris, having seen the church of the Madeleine, have some general idea of the form of a Greek temple. It is essentially a rectangular building, with doors, but without windows, surrounded on all sides by a single or double row of columns which, while supporting the roof, seem to mount guard round

the dwelling of the god. On the two shorter sides of the temple, the roof forms a triangle called the *pediment*, which is sometimes decorated with statues. The upper part of the wall is adorned with bas-reliefs, forming the *frieze*. When the temple is of the Doric order, like the Parthenon, the upper part of the architrave supported by the columns is composed of slabs with three verticle grooves called *triglyphs*, alternating with other slabs, sometimes plain, sometimes ornamented with reliefs known as *metopes*.

The most admirable feature of the Parthenon is, perhaps, its perfection of proportion. The relation between the height of the columns, their thickness, the height of the pediments, and the dimensions of the temple, were determined with such unerring judgment that the whole is neither too light nor too heavy, and the lines harmonize in such a manner as to give the impression at once of strength and grace. The technical construction of the building is no less amazing. The great blocks of marble, the drums of the columns, are joined and adjusted without cement, as exactly as the most delicate piece of goldsmith's work.

A magnificent portico, the Prophylæa, gave access to the Parthenon from the side nearest the sea; it was decorated with paintings that have disappeared. The little temple of Poseidon and Erechtheus, to the north of the Parthenon, is better preserved; it is flanked by a portico, where in place of columns the architect introduced female figures, to which the ancients gave the name of Caryatides, because they supposed them

to represent young maidens carried away captive from the city of Caryæ in Laconia. Another little Ionic temple, that of the Wingless Victory, rich in the works of Phidias, was restored after 1830 with fragments found in a Turkish bastion.

The pediments of the Parthenon represented the birth of Athene, and the dispute between Athene and Poseidon for the possession of Attica. On the metopes were carved the battles of the Centaurs and the Lapithæ. The subject of the frieze was the procession of the Panathenæa, the principal festival of the goddess, on which occasion the young girls of the noblest families, clad in the long chiton falling in vertical folds, came to offer Athene a new veil woven for her. These young girls, bearing different objects, walk in an imposing *cortege* of old men, matrons, soldiers, horsemen, and men leading sacrificial beasts. They advance toward a group representing the gods in the center of the eastern front; this part of the frieze is, fortunately, one of the best-preserved portions of the whole.

Inside the temple was the beautiful statue of Athene in gold and ivory. After completing this statue Phidias was invited to undertake at Olympia what proved to be the greatest work of his life, the statue of Zeus in the new temple there. This was also of gold and ivory. Those were, according to the ancients, the masterpieces of Phidias. Both have disappeared; but we can form some idea of the Athene Parthenos from a little marble copy discovered in Athens in 1880, near the Varvakeion school.

Another Athene by Phidias, a colossal bronze, about thirty feet high, stood in front of the Parthenon on the northwest. It was called the Athene Promachos, that is to say, the *Guardian*. A copy of this statue is said to be in the Boston Museum of Fine Arts, having come from Coblenz, where a legion known as the Minervia was stationed under the Roman Empire.

The best knowledge of the art of Phidias can be obtained by a study of the original sculptures of the Parthenon and the series of casts of the same to be found in the British Museum. Particular attention should be given to one group of the three goddesses, generally called the Three Fates, taken from the eastern pediment, whose draperies are indescribably beautiful, and to some fragments of the frieze, the despair of all artists who have striven to imitate their noble composition, their serene majesty, and infinite variety. If the student will examine the types of the heads of Phidias, he will be struck not only by their vigorous forms and the robust oval of the faces, characterized by a certain squareness of outline, but by two traits which appear in all of them alike: the short distance between the eyebrow and the eyelid, and the strong protuberance of the eyeballs. These are relics of the archaic style. The general impression they produce is that of a serene and self-reliant strength, a quality that breathes from all the art of Phidias. Though executed in what was to Phidias an inferior material, marble, it yet happened that the elevated positions

which these sculptures were to occupy on the temple was such as to give scope for the highest powers of composition, and so far they may be regarded as a worthy monument of his genius. Alike in the frieze the metopes, and the remaining figures of the pediments, we have the same perfect rendering of the true effects of light and shade, which above all reveals the artist who can compose his figures and his groups so as to make the spectator think that nature would not have done otherwise had nature been the sculptor. For composition of this kind there was necessary a most complete knowledge of form in all its details, since no part was so minute as not to affect the aspect of the whole. In this respect Phidias was famed in antiquity, and the Parthenon sculptures justify that fame. He must, however, have found finer opportunities in the colossal statues of gold and ivory, where the greater difficulty of distributing light and shade was rewarded with greater splendor of effect. In these statues the nude parts, such as the face, hands, and feet, were of ivory, the draperies of gold; and in the statue of Zeus at Olympia the gold was enriched with enameled colors, and the impression of the whole is described by ancient writers with unbounded praise. In Elis, Phidias executed a statue of Aphrodite in gold and ivory, and at Platæa a colossal Athena of wood gilt, with the face, hands, and feet of Pentelic marble. Bright but simple colors had been traditional in art before the time of Phidias. It is not supposed that he had sought to refine or improve upon them as a col-

orist, but what he did was to combine with their simplicity and brightness the ideal largeness and dignity of conception which he shared with the great painters of the day and the perfection of execution which he shared with the greatest contemporary sculptors.

I can not turn from the works of Phidias, whose pupils continued to work during the first decades of the fourth century, without speaking of the masterpiece in the Louvre, the statue discovered in 1820 in the island of Melos. Though the majority of archeologists pronounce it to be a work dating about 100 B. C., I am convinced it is some three centuries older than this; and I believe it to be a masterpiece of the school of Phidias, representing not Venus, but the goddess of the sea, Amphitrite, holding a trident in her extended left arm. One reason I give for this belief is, that we find in it all the qualities that go to make up the genius of Phidias, and nothing that is alien to it. The Venus of Milo is neither elegant, nor dreamy, nor nervous, nor impassioned; she is strong and serene. Her beauty is all noble simplicity and calm dignity, like that of the Parthenon and its sculptures. I believe this is the reason the statue has become and has remained so popular, in spite of the mystery of the much-discussed attitude. Agitated and feverish generations see in it the highest expression of the quality they most lack, that serenity which is not apathy, but the equanimity of mental and bodily health.

The Parthenon is now a ruin. The Byzantines used it as a church; it was gutted by an explosion in 1687; in 1803, Lord Elgin carried off the greater part of the sculptures, which are now the pride of the British Museum. But the wreck remains a masterpiece and a place of pilgrimage for all humanity. It is true that Phidias retained some of the coldness of archaic tradition, and that he never cast off its trammels altogether, but his glory lies in having been its highest expression, just as the genius of Raphael was the most complete expression of the Renaissance. The evolution of art is never complete; to speak of perfection in art is a dangerous error, for, by implication, it condemns artists to an eternal reproduction of the same models, to the renunciation of progress. The function of men of genius is rather to prepare the way for new tendencies by giving adequate and definite expression to those of their own times.²

CHAPTER VIII

EARLY GREEK LIFE

IN a picture of the daily life of the Greeks there is very little to say about the heroic period, and we can not form any complete idea of it. Homer describes only the life of the nobles, but he does not tell us how they spent their time when they were not fighting. It is not likely that the princes and nobles spent all their time at festive banquets, delighting in plentiful food and drink, and listening to the songs of the bards, though there are many passages in Homer which might lead us to suppose so. No doubt the pleasures of the feast and of wine were held in very high estimation in the heroic period, yet serious and respectable citizens can hardly have spent their whole day in luxurious idleness, like the wooers of Penelope, who daily feasted at the expense of others. Laertes, who, even in his old age, worked in his garden, was far more typical of the Homeric noble, who was in reality only a landed proprietor on a large scale, and devoted the greater part of his time to agriculture. But the great mass of the people, as opposed to the few members of the nobility, occupied themselves chiefly with agriculture and cattle rearing, and, to a small extent, with handicrafts which were but slightly developed at this time, when many things were im-

ported from other countries, and others made in the homes. Of course, they all had to attend their prince as vassals in case of war, and in consequence there must have been military training for the lower classes even in times of peace. Apart, however, from military details, we learn nothing from Homer about the lives of these people, and we must therefore leave the misty world of legend and turn to those ages in which the early writers have given us pictures of real life.

The most important event that could happen in the early Greek family was the birth of a son or daughter, and particularly of the former. In the case of the birth of a daughter a fillet of wool would be hung upon the outer door of the house to announce the fact; but if a son was born, the house door would be decked with the joyous wreath of olive branches to proclaim that an heir had come to inherit the ancestral possessions.

The little newcomer is given first a bath in tepid water and fine oil, and wrapped in swaddling clothes, then placed in a warm bed; for it is a baby of Athens we are describing. True, the father will send soon to Sparta for one of those famous nurses prized for their success in raising children, but he shrinks from beginning the hardening process at this tender age and bringing up the child according to Spartan customs without the warm swaddling clothes. These clothes are soft woolen bands, three fingers wide, that swathe the whole body, even binding down the arms, so that only the head is visible.

The Greek babies had cradles, too, though they did not stand on the floor on rockers like ours do. They resembled a basket of woven osier, suspended from ropes like a hammock, and thus made to rock.

On the tenth day after the birth of the child, a religious festival corresponding to our christening took place. When the appointed day came, the house was decorated with flowers, and messengers commenced arriving in the morning and continued through the day, bringing gifts to both mother and child. For the former they bring many dishes which will be useful for the feast in the evening, especially fresh fish, polypi, and cuttle-fish. The baby's gifts are mostly amulets to protect him against the evil eye. For, according to widespread superstition, these innocent little creatures were specially exposed to the influence of evil magic. Perhaps the old slave in charge of the child will select from among the presents a necklace on which are hung all manner of delicately worked charms in gold and silver: such as a crescent, a pair of hands, a little sword, a little pig, and anything else which the popular superstition may include in the ranks of amulets; and hangs it round the child's neck.

The festival began with a sacrifice, and was followed by the solemnity of the act of purification, which consisted in the nurse with the child, followed by the mother, running round the family hearth several times, the hearth being in the center of the room. At the banquet in the evening the relations and friends of the family appeared in great numbers, and in their

presence the father announced the name of the child. After this, all took their places at the banquet table, even the women, who as a rule did not partake of their meals with the men. The standing dishes on this occasion were toasted cheese and radishes with oil; but there was no lack of excellent meat dishes, such as the breast of lamb, thrushes, pigeons, and other dishes, as well as cuttle-fish. Much wine was drunk, mixed with less water than was usual. Music and dancing accompanied the banquet which extended far into the night.

The first years of the child's life were spent in the nursery, in which things went on much the same as they do to-day in American nurseries. If the baby had a bad night and could not sleep, the Athenian mother took him in her arms, just as mothers do to-day, and walked up and down the room with it, rocking him and singing a cradle song, like that which Alcmena sings to her children in Theocritus:

"Sleep, children mine, a light luxurious sleep.
Brother with brother: sleep, my boys, my life:
Blest in your slumber, in your waking blest."

Nurses and mothers used to tell the children all sorts of fairy tales—little tales from mythology and Æsops' Fables were very popular, and their stories began just as ours do now, "Once upon a time." Greek children had toys, too, rattles and horns and bells; carts and balls and hoops, and dolls, dishes, and furniture for dolls' houses.

At the age of seven the children were sent to school, in very simply furnished schoolrooms, and were taught music and gymnastics. This, and nothing more, for a long time. Then the sterner studies commenced, but music and gymnastics were never abandoned through all the school life. There were plenty of holidays, too, owing to the feasts to the gods and goddesses, so the boy and the girl came out of school finally with bright minds and healthy bodies.

It is true enough that marriage was usually a matter of contract between the fathers or guardians of the young couple, much as it is to-day in Greece, and not the consequence of affection between the youth and the maiden; and this is the way it was presented in the comedies of Plautus and Terence, and other dramatists who copied Greek originals. The wedding customs were so nearly like those of the present day, which are touched upon in a following chapter, that we omit description here.

Women of ancient Greece only went out attended by a servant or slave, and then but seldom. A respectable woman stayed at home as much as possible; in fact, the symbol of domestic life was a tortoise, a creature which never leaves its house, and was regarded as an attribute of Aphrodite Urania. In consequence the women liked to linger at the upper windows of the house, in order to look down on the street, which afforded many women the only entertainment and change they had in a day's occupations. There were no common meetings for them as there were for

men. They visited one another occasionally, and there were a few festivals in the year to which they went without men, and then the proceedings seem to have been very lively, as for instance, at the Thesmophoria. The women drove in their finest clothes to the Eleusinian celebrations, and they also took part in the Panathenæa, one of the most brilliant of the Greek festivals held every four years.

Everywhere and always in antiquity, a woman's place was supposed to be in the household, and indeed this was no small sphere. The women of ancient Greece had numerous slaves at their command, and all the food for the family and all the clothing was prepared under the supervision of the women of the household. It was a very rare thing for a Greek woman having a number of slaves to purchase any stuffs for the making of the garments of the family. They therefore spent a large part of the day with their daughters and maids in a specially appointed part of the house, where the looms were set up. Here in the first place, the wool, which was bought in a rough condition, was prepared for working by washing and beating, then fulled and carded, disagreeable occupations which, on account of the exertion required, was usually left to the maids. The wool thus prepared for working was then put in large work- or spinning-baskets, and we often see these on monuments which represent scenes from the Greek woman's life. A statue of Penelope, the prototype of an industrious woman, of which several replicas have come down to

us, represents a spinning-basket under her chair. The spinning-wheel was unknown to antiquity, but the distaff and spindle were used exactly as they still are in the South. The fulling of the woven materials was not undertaken at home, since it was a difficult operation and required special arrangements; it was done by a fuller, to whom any soiled garments were also sent. Simple woolen garments were, of course, washed at home. A charming description in the "Odyssey" of Nausicaa, who goes with her companions to the sea-shore to wash the clothes, is well known; doubtless similar scenes might be seen in later times, even though no king's daughter took part in them, and no godlike hero alarmed the maidens by his unexpected appearance.

Notwithstanding these numerous occupations, the women seem to have had sufficient time to devote to their toilet. In spite of the few opportunities they had of appearing elegantly dressed before strange men, or their own friends, Greek women seem to have been no exception to their sex in their fondness for dress and fine clothes. Considerable attention was devoted to the care of the body, and washing and bathing were very common. Scenes from the bath are often represented on monuments; especially we often find in sculpture and paintings representations of Aphrodite, or some other beautiful mortal, stooping over while the maid pours water over her back from a jar. Old monuments confirm the fact also that there were public baths for women, though but little is learned from

history concerning their construction and use. Bathing was accompanied by anointing with oil and fragrant essences, a rich woman always having a slave who acted as lady's maid in helping her make her toilet.

The life of the Spartan citizens was the most regular and uniform, and this in consequence of the fixed and severe demands made on them by the state. Their dwellings, though large and roomy, were of the simplest description, and in other respects, too, the life of the Dorians was distinguished by simplicity, yet even here refinement of life gradually gained ground. Here, too, the old custom of common meals prevailed the longest. The women dined alone in their own homes, but the men assembled in congenial companies at some central place, their meal taking on something of what in army parlance we now know as the mess. As soon as the male children grew out of the mother's care, they accompanied their fathers to the mess.

No Greek race despised handicrafts when pursued for the sake of money like the Dorians, and no Spartan would pursue a craft or trade. Still the life of the Laconian must not be thought as an idle one. There were gymnastics which were engaged in systematically and much military drill. Then there was the study of music, and hunting was also a favorite occupation among the Dorians, and was valued on account of its tendency to harden the body. Some time, too, was occupied with state matters, and also by the exercise of religious duties, such as sacrifices, choruses, etc.

Moreover, there was a great deal of social life among the men. In most Dorian cities, and also at Athens, there were club-rooms where the men assembled to talk over the topics of common interest.

At Athens most private houses were quite plain outside; the ground floor usually had no windows; there were no splendid porticos, or elaborate façades, and they were low, seldom having more than two stories. The women and children occupied the upper part of the house. Early Athens had no regularly laid-out streets, and it was not until the days of Pericles that the city took on some plan of regularity and beauty. As regards the interior of the houses, we know very little about the arrangement and appointment of the rooms. Naturally these were liable to variations, since a small family might require a cosy little dwelling, or apartments in a large house. The front door always opened on the street, and sometimes opened outward. To gain admittance one must knock on the knocker, when the door would be attended by a slave porter. We must suppose from descriptions in literature that the houses were built around an interior court. This space was uncovered in the middle, and was surrounded by colonnades, and was the usual dwelling-place of the family in fine weather. If there were any windows in the lower story of the house, they opened onto this court and not onto the street. In view of the amount of work done in the household, we must imagine work-rooms, store-rooms, and very many sleeping-rooms. We have no certain information about the

kitchen, but it was probably on the ground floor, and was certainly the only room in the house which had a chimney, since there was no heating apparatus in the dwelling-rooms. There appears to have been an absence of all sanitary conveniences.

The ancient Greeks had no accurate way of measuring time, using the sun-dial and the water-clock. They had no exact arrangement of days from mid-night to midnight, with twenty-four hours of equal length, but instead they distinguished between day-time and night-time, calculating from sunrise to sunset, and naturally the length of these periods differed according to the time of year. These two chief divisions were again subdivided; first came early morning, from about six to nine, if we take the equinoctial periods; the forenoon from nine to twelve, when the market-place began to fill; the midday heat, from twelve to three; and late afternoon, from three to six. In the night there was the time when the lamps were lighted, six to ten; the dead hours of the night, ten to two; and the dawn, two to six.

We can not name the definite time for rising, but it seems probable that early rising was the rule in Athens, and that not only artisans began their work immediately after breakfasting, but that the schools also opened at this early hour. With men of leisure the first part of the day was devoted to the toilet and visiting the barber, while the second part was devoted to visiting the market. The men went to market for the purpose of making purchases, for curiously enough

the women of Athens did none of the buying. The opening of the fish-market was announced by the ringing of a bell.

At midday the market was usually over; then the men went home and took a slight repast, not by any means the chief meal of the day, but like our luncheon. This meal varied a good deal, according to individual fancy; many people contented themselves with the remains of the dinner of the day before, while others had fresh, warm dishes prepared. The afternoon was spent in various ways, but in summer the heat was so intense that all kept under cover, staying at home to take a nap, or to read and study, or visiting the club-rooms, barber shops, etc. Toward sunset, or in winter after sunset, they returned home for the dinner of the day, or went to dine with friends.

There were also serious duties that demanded the attention of the citizens of Athens. At the time of the highest political development of Athens, in the fourth and fifth centuries, the political and judicial duties occupied a considerable amount of a citizen's time. Even if he did not fill any of the numerous unpaid posts, or sit in the Council of Five Hundred, the *Boule*, whose duty it was to hold preliminary discussions, he still had to devote about forty days of the year to ordinary popular assemblies, in addition to which there were often extraordinary meetings. These voluntary services not only imposed on the rich citizens considerable money burdens, but also took up a great deal of their time, since they had not only to

supply the necessary money, but had to superintend the work. Another change in the monotony of daily life was supplied by the religious festivals, in which the Attic calendar was unusually rich, and the theatrical performances connected with them.

Those who possessed country estates had to make frequent visits to them to look after their management, but these trips were made as few as possible, owing to the condition of the roads. If it were necessary to spend a night on any of these journeys, the hospitality of the times made men regard every stranger as under the protection of Zeus, and enabled one to readily find shelter.

The arrangements of finances was usually in the hands of the bankers. On account of the various kinds of coinage received through foreign trade, the chief business of these bankers was the changing of money.

There are many features in the life of the ancient Greeks that we can not touch upon in this brief chapter, but the subject would make a most interesting study. Gymnastics, music, and dancing, the public festivals, the theater, the mercantile and seafaring life of the ancient Greeks, and above all, the system of slavery that formed so important a part of Greek life.^h

CHAPTER IX

GREEK CHARACTERISTICS

THERE are few phenomena more curious than the continuous existence of the Greek race through all the vicissitudes of two thousand years. Modern research has now shed light into the dark places of medieval Greek history, and we now know that, alike under Byzantine governors, Frank princes and dukes, Venetian ballies, and Turkish pashas, the Greeks went on, transmitting their religion, their noble language, with the admixture of some inevitable foreign elements, and their ancient traditions from one generation to another. It always seems to me that the average Greek of classical times must have had most of the characteristics of the modern Hellenes. I suspect that the average Athenian, whom Aristophanes knew and drew, was not very different from the modern frequenter of the Constitution Square to-day.

Even in small details the resemblance is striking. When traveling in the interior, one is always accosted by every Greek whom one meets with the question, "Where do you come from?" just as in the *Odyssey* the traveler is always confronted with the demand, "Who of men and whence art thou? Where are thy city and thy parents?" No men, and few women, are so curious as the provincial Greek. No sooner has

he made your acquaintance, than he administers a long string of questions about your nationality, profession, family, object in traveling, place of residence, probable duration of stay, and so forth, and administers these, sometimes awkward questions, in the most abrupt manner, so that short of a point-blank refusal to reply there is no escape. I remember how, on the only occasion when I declined to answer a question, my refusal created great indignation, for the Greek regards it as his right to know all about the stranger. If you have a wife, he will ask in what year you were married, and how many children you have; if you are a journalist, he will ask what newspaper you represent; if you have any piece of luggage which strikes his attention, he will ask how much you paid for it. But this inquisitive trait is only thought of by the people as a polite way of showing their interest in strangers. If sometimes it irritates, all this will be found to be offset by many winsome ways, as we shall presently see.

The extreme politeness and hospitality of the Greeks in their intercourse with strangers make travel in their country more delightful than anywhere else. All over Greece a foreigner receives, as a matter of course, the best place at public shows, and is at once requested to step to the front with a polite cry of *Oriste* ("This way, please"), if he shows any bashfulness. If he has to wait at a station, the station master or the clerks will ask him to take a seat in the office. On steamers he has the best cabin placed at his disposal; if all the cabins chance to be full, some courteous Greek will at

once offer to vacate his berth in favor of the stranger ; if it be a day voyage, likely as not the captain will place his own cabin at the disposal of the foreigner. All Greeks, rich and poor, are alike in this respect. I remember how, on one occasion during a voyage among the Cyclades, the officer and engineer of the little steamer invited us to share their meal, going voluntarily without a large part of their food rather than that we should have no lunch. In the country the well-to-do tradespeople, whose manners are admirable, will put you up in their houses when there is no inn, feed you on the best of what they have, and disturb their rest in the night in order that you may catch your steamer in the small hours of the morning. In the islands, the poorest peasant will ask you into his clean and tidy cottage, give you cognac, coffee, and a glass of water, after the invariable Greek fashion, and offer you walnuts which he will crack for you, or whatever else may be in season. Poor, threadbare village priests will implore you to accept their hospitality, and at every monastery the stranger is welcomed, fed, and lodged to the best of the monks' ability. After a course of venal Swiss hotel-keepers and gold-laced porters, Greek hospitality, which gives freely and asks nothing in return, is, indeed, a blessed thing.

The intensely democratic feelings of the Greeks are especially striking to Englishmen with their aristocratic ideas. Class distinctions do not exist in Greece ; one man may be better educated, or richer, than another, but that does not prevent the more ignorant

or the less affluent from treating the other on absolutely equal terms. Snobbery is a quality almost unknown among the Greeks, hence one of the main difficulties of governing the country. Titles are prohibited by the constitution, and thus, socially and politically alike, Greece is as good an example of absolute democracy as can be found anywhere. One is expected to shake hands with servants, guards, porters, and peasants, who may at times address one in the ceremonious form of "your worship," but who not infrequently lapse into the familiar second person singular, and always behave as persons of equal rights and equal duties. I remember once at Magara, the small boy of the refreshment room where we had been sitting, climbed up into the train at the last moment and offered us his hand, which we warmly grasped, and a luggage porter at Lavrion gave us a similar token of friendship at parting. Democracy in Greece is, however, far more agreeable socially than it would be in England, because of the admirable manners of the people.

One unfortunate result of this extreme democracy, so firmly engrained in the Hellenic character, is the disinclination to obey a leader, and the consequent tendency to split into cliques and groups. The Venetians truly said, "Every five Greeks, six generals." Again and again, the daily life of Greece shows the impossibility of forming clubs, companies, or anything that requires cooperation and the subordination of the individual to the whole. Two Greeks will do badly

what each separately will do well. Like all democratic peoples, ancient and modern, the Hellenes have an intense distrust of one another, and this is an immense hindrance to the development of the country. For this reason Greek companies can not be formed to exploit its universal resources, and such matters as that must be left to foreigners.

There is one question upon which the Greeks are peculiarly sensitive—that of the language. There are in Greece two forms of Greek—that written by the newspapers and spoken, with some modifications, by the educated classes; and the vernacular, which contains a number of Italian and Turkish words, and dispenses with the more elaborate grammar of the elegant language. The former is called the “pure” language; the latter the “popular” or, more scornfully, the “vulgar” idiom. Between the partisans of these two forms of Greek there rages a war that knows no mercy. No subject, not even the Bulgarians, arouses such fury in an assembly of Greeks as this. I have seen one worthy Greek beside himself with indignation at the mere idea of any one preferring the vulgar to the pure speech. The Gospel Riots of November, 1901, which led to the fall of the first Theotokes Ministry, largely arose out of the indignation of the students and others at the translation of the New Testament into the vernacular. The amusing part of the controversy is, that the very same persons who denounce the vulgar language often use it themselves, and even when arguing heatedly in defense of the pure speech. Yet there is

no doubt whatever that the pure Greek speech is gaining ground, and destined to prevail. Buchon remarked as far back as 1840, that immediately after the reconquest of their freedom, the Greeks began to purify their language, and he noticed how rapidly the process had proceeded. But since his time, and especially during the last decade, the progress has been much more rapid. All the school books are written in the pure idiom; practically all the newspapers, except one or two unimportant prints, are published in more or less pure Greek, and the compulsory military system is a powerful force for disseminating that form of the language. For my part, I think that both the pure language and the vulgar have their merits. The former is more elegant, and the latter more forceful and vigorous. The former would aim at ignoring all foreign influences, the latter preserves those interesting traces of Latin and Turkish rule which, like the Frankish towers of the Morea and the crumbling mosques of Thessaly, are an integral and romantic part of the history of Greece.

The fervid patriotism of the Greeks is a trait which has a marked influence upon all their political opinions. Almost all who have not lived in the sobering atmosphere of cynical Europe, believe in the "grand idea" of a Greater Greece, which shall unite the scattered forces of Hellenism in the Levant. Greece has made enormous pecuniary sacrifices for her enslaved children in Crete, and, in a less degree, in Macedonia. Five years ago at Athens money was readily forthcoming in sub-

scriptions for the Macedonian Greeks, and again and again the starving Cretan refugees have been fed by Athenian charity. Athens owes most of her fine public buildings to the splendid munificence of the Greeks who have made money abroad. The National Library, the Observatory, and the Stadion are instances. The Greeks of Epiros are especially remarkable for their generous contributions to the capital of the race, especially in the department of education. There have been examples of Greeks, like the brothers Zappa, who have remained single in order to "marry the nation" and endow her with all their worldly possessions. The late M. Syngros earned the title of "The National Benefactor" by his gigantic endowments of every kind, and to have those three magic words inscribed in gold letters on his white marble statue is the dream of many a rich Hellene. This form of recognition takes the place of baronetcies and peerages in the English system of rewarding philanthropists.

On the subject of Greek honesty Europeans are too apt, in my opinion, to judge of the whole Greek nation by the cosmopolitan inhabitants of big cities. In my numerous journeyings about Greece, I can remember but one outrageous attempt at extortion, and that at a place spoilt by tourists. The country people are, in my experience, extremely honest, often refusing to take money for services rendered, and usually charging small prices, or at any rate willing to take them. I have had my belongings ransacked from motives of curiosity, but have never found anything missing. The

top prices which the trades-people fix to their wares troubles no one, for all understand that the Oriental practice of asking a higher figure than the vendor intends to accept, merely represents the higgling of the market. Even a long argument over the price to be paid leaves no rancor behind it; the Greek regards such a process as the natural way of doing business; and, when it is over, he will ask you to take a cup of coffee, or offer to show you the sights, just as if you had accepted his first offer without demur.

Besides the Hellenes, there are several other races represented in Greece. Of these the most numerous is the Albanian, which forms a large and valuable element of the population, which made the last great stand against the Turks before the conquest of the Morea, and furnished some of the most heroic combatants to the cause of Greek freedom. At the present time a large part of Attica is inhabited by that race; and the names of such villages as Spáta, Liósia, and Boúa are Albanian. There is no written Albanian language because, according to the legend, a man wrote the letters of the Albanian alphabet on the leaves of vegetables, which he put upon his donkey. When, however, he was not looking, the ass ate the leaves, letters and all! The children at Eleusis, and in other Albanian settlements, are, of course, taught Greek in the schools, but the parents still talk their mother tongue to them at home. No doubt the marvelous power of the Greek language will in the end prove too strong for the Albanians to resist.

Of Latin origin but of very different habits, are the Koutso-Wallachs (the "lame" Wallachs), a race of nomad shepherds, chiefly found on the slopes of the Pindos in summer, Bœotia in winter, and on the banks of the Aspropotamos. The origin of the Wallachs, called "lame" because of their halting speech, is one of the most debated points of Balkan ethnology. Some regard them as descendants of the Thracians, but the most usual account is that they are offspring of Roman legionaries who spread into Macedonia and Greece from the country on the south bank of the Danube, and they are claimed by the Roumanians as brothers.

Despite the long Turkish domination, there are very few Turks now residing in Greece. At Chalkis there are still one or two Turkish families, protected by special stipulations, and I remember to have once seen a Turkish lady, very thinly veiled. Before the war of 1897 there were still a number of large Turkish landed proprietors in Thessaly, where the Turks had been established many years before their conquest of the other parts of Greece, and where the Turkish feudal system was first introduced. But since the retrocession of that province to Greece by the treaty which followed the Turkish victories, they have nearly all left. The Jew and the Greek have never been friends; and the Hebrew colonies there are usually insignificant, and only found in places where the Venetians settled and where trade is accordingly brisk. On the southeast of the Peloponnesus at Leonidi, and in a few villages near it, there still linger the fragments

of a curious race, the Tzakones, which speak a language of their own. Opinions differ as to the origin of this interesting people. They have been regarded as Slavs, or as the descendants of serfs, but are almost identical in name with the Lakonians. Gipsies, who are mentioned among the inhabitants of the Morea in the fourteenth century, may also be seen here and there. It will therefore be seen that Greece is settled by a remarkably homogenous race. This fact assures a fixed condition of habits and customs, which will continue unaffected while this condition remains.ⁱ

CHAPTER X

GREEK POLITICS

IT is impossible to write about Greek life, whether in town or country, without saying something on the subject of politics; for they affect every profession, every trade, and almost every family to a degree unknown in other lands; they form the constant topic of conversation whenever two or three Greek men are gathered together; and one of the first questions which the visitor from Athens is expected to answer, whether in monastery or cottage, is, "How goes the government?" An impartial account of the Greek political system, not only as it exists on paper, but as it really works, is, therefore, an essential prelude to any description of contemporary life in Greece.

The Constitution of 1843 first gave the Greeks the doubtful blessings of parliamentary politics, and bestowed upon them the doubtful luxury—for in the case of a country newly emancipated from the Turks it is a luxury—of party government, when all efforts should have been directed to the material development of a land so long neglected and devastated by nearly a decade of continuous warfare against its former masters. Twenty-one years later the present constitution of 1864, more democratic still than that of 1843, and drawn up at a period of great national excitement,

provided the Greeks with a political machine of an advanced type. Under this charter, which has now been forty years in existence, and has, therefore, been amply tested by experience, Greece is governed by a single chamber, at present composed of 234 members, elected by 71 electoral districts for a term of four years. A deputy must be a Greek citizen, from the constituency which he represents, or else established in it for at least two years before his election; must have enjoyed civic and political rights for at least two years, and must not be under thirty years of age. No paid official and no mayor can also be a deputy; but officers of the army and navy in active service are eligible.

The deputies are elected by direct, secret, manhood suffrage, and the elections take place on the same day all over the country. Candidates for Parliament have to pay a sum equal to about \$30 for the returning officer's expenses, but the mere legal expenses are nothing compared with the actual expenditure at many parliamentary elections. One prominent statesman, who has been more than once prime minister, has lost all his fortune in politics; another, much of his; and all the leading men become poorer by going into parliamentary life. One of the most costly items of a candidature is the duty of standing godfather to the children of constituents. M. Ralles is said to have a thousand godchildren in Attica. In Greece all falls on the candidate; and if he be a barrister, as he frequently is, he is expected, when he becomes a deputy, to plead

gratis for all of his constituents. On the other hand all the deputies are paid, though not on a lavish scale, receiving about \$300 for the ordinary session. The payment of members, especially when the number is so large as 234, is a heavy item in the Greek budget. But it must be remembered that deputies from the provinces, often local doctors or lawyers, have to leave their work for a considerable part of the year, and live at extra expense in Athens.

The government is carried on by a cabinet of seven ministers, who represent respectively foreign affairs, war, marine, justice, the interior, education (including ecclesiastical affairs), and finance. Each of them is paid about \$1,500 per year, while the prime minister draws an additional salary. It is enormously to the credit of the Greek prime ministers that, though poorly paid and usually men of small means, there is not a single instance on record of their having enriched themselves at the cost of the state. Most of them have died poor; most have lived poor, also.

The formation of a ministry is a most difficult task. A prime minister has only six portfolios to allot, and the applicants for them are legion. Hence he soon learns the truth of the saying attributed to Louis XIV, that for every favor bestowed he made one man ungrateful and twenty discontented. In Greece a dissatisfied place hunter does not, as in England, go through the farce of having qualms of conscience when he leaves his party; he frankly states that he has "rat-ted," because he has not received office, and goes over,

bag and baggage, to the opposition. No one is in the least scandalized at such a rapid change of front, because politics in Greece have nothing to do with principles, but are wholly personal.

Hard as it is to form a ministry, it is harder still to keep it long in office. The causes of this instability, which is good for the newspapers but ruinous to the country, are of the essence of Hellenic politics. There being no burning differences of principle between parties, parliamentary life becomes a struggle between rival leaders, each of whom has his faction behind him, which he must placate with the spoils of office when he comes into power. The people, say of Chalkis, vote at an election for a deputy, not because he is a supporter of this or that leader, but because he is their biggest local man, who will remember them when he is in power by favors judiciously bestowed; consequently, if his nominal chief excludes him from the cabinet, he will go over to the opposition and take his constituency with him.

But the radical defect of the Greek political organization, which lies at the root of all its numerous abuses, is what the Americans call the spoils system. In Greece, as in the United States, the maxim that "to the victor belong the spoils," is carried out to its fullest extent. With few exceptions, such as the teachers in the elementary schools and the university professors, practically every official in the country is liable to dismissal, or removal to a less desirable post, on the accession of every new party to power. Hence the

whole civil service of the country is affected by party politics, and every official, however petty, has to follow attentively the political barometer at Athens, because his bread depends on its movements. Just as the candidate for the American presidency promised his supporter that "if you will get me into the White House, I will get you into the lighthouse," so the Greek minister enters office pledged to the lips to appease this and that influential friend and that friend's minor satellites. Day by day, after a ministerial crisis, the official printing press groans with lists of judges moved to make way for political adherents, of wretched teachers in the intermediate schools deprived of their ill-paid posts at the instance of ministerial partisans, of civil servants discharged in favor of others more in touch with the new ministry. Even the most unlikely posts, such as that of librarian in the National Library, are given for party services, and the two principal factions have each their candidate, who is installed there when his friends come into office. The effect of this system is disastrous to all sound administration, and the Greeks of all parties condemn it in the abstract, and practice it when they have the chance.

Energy, force of character, and ceaseless activity were all represented in the person of Prime Minister M. Delyannes, the "grand old man" of Greece, the "grandfather," as he was colloquially called. No one could help admiring the physical and mental powers of this veteran politician, who had sixty-two years of public life as civil servant and parliamentarian behind

him, and who, in spite of the eighty-four years which those who know him best ascribed to him, for there was some doubt as to his exact age, walked far younger men off their feet in his rambles. Surpassing even Mr. Gladstone's record, he was five times prime minister. He made little mark as a constructive statesman, but he was a consummate old parliamentary hand, who knew all the arts by which democratic assemblies were governed. He, however, showed marked want of tact when dealing with the crown, as for example, when a few years ago he allowed his minister for war to introduce a measure abolishing the military office held by the crown prince, without previously acquainting the king with its contents. He was not beloved at the palace, and somewhat lost his power over his old followers. Still, summoned for the fifth time to form a cabinet, he remained to the end of his life, two years ago, a disturbing force in politics. No demonstration failed to evoke a speech from his balcony, nor did he ever forget to acknowledge every salute and recognize every humble face when he appeared in the streets. On such occasions, off went his bonnet to an oyster-wench, and a brace of draymen would have the tribute of his knee. He visited, sometimes on mule-back, the various archeological sites of his country. Wedded to politics, he remained a bachelor, and his domestic affairs were watched over by a faithful niece. In private life he was the pink of politeness, was studiously careful in dress, rarely without a flower in his coat,

and was one of the few Greek statesmen who always wore a silk hat.

Greece is a far more difficult country to govern than Great Britain. In the first place, it lacks an aristocracy, and no one in this world is less of a snob than the Hellene. Now, whatever its faults may be, snobbery greases the wheels of government to an enormous extent, and is one of those passions to which an Anglo-Saxon party manager often appeals with success. Moreover, if parliamentary institutions are to work well, it is desirable that large sections of the community should be so engrossed in their own affairs as to pay little heed to politics, pure and simple. But the Greeks are almost all born politicians, to whom political discussion is as the breath of their nostrils—in short, a nation of journalists, with little or none of that saving leaven of stupidity which makes so much for the real strength of a people.

The opening or "consecration" of the Parliament is a big social function, which military members attend in uniform, and ministers in dress clothes, while ladies have places in the body of the house as well as in the galleries. When once the temporary president has been installed, there begins at 10 A. M. the solemn consecration, and a prayer, lasting altogether twenty minutes, is offered up by the metropolitan of Athens. After this is over, the premier, followed by the other ministers in turn, steps up to a table placed in the center of the floor, on which is a large gilt bowl containing holy water, kisses the cross held out to him by the

metropolitan, and receives from the latter a slight blow on the head with a little branch dipped in the water. The other deputies remain in their places, the premier then ascends the tribune to read the royal decree convoking parliament, and the proceedings terminate.

The names of the deputies are first called over, to see if there is a quorum, in the alphabetical order of their constituencies, beginning with Aguaia. The list is of interest to the historical student, as showing how old names still survive. Thus a Crispi still represents Naxos, governed by a Crispi dynasty of dukes in the middle ages; a Vitali is a member of the Venetian Tenos; a Delenda represents one of the two famous Latin families of Santorin; an Alamanos recalls the provencal house of Aleman, to which Greece owes the castle of Patros, and the bridge of Alemana, near Thermopylæ. Classical names are to be found just where we should hope to find them.

The greatest interest is manifested by the people in the proceedings of Parliament. Before and during each sitting the court-yard is crowded with spectators, and the galleries are usually full. Politics are the morning and evening pabulum of Athens, and the debates are minutely followed in the papers. But, intensely amusing as Greek politics are as a game, vividly as they recall the discussions of the ancient Athenian democracy, they are, considered as a serious business, fatal to the real progress of the country,

And this brings us to the burning question of Greek

politics—the “grand idea.” It is impossible for the Greeks, with their splendid traditions and their long and glorious history, to forget the great days of the past. They believed, and down to 1870 or 1878, they were justified in believing, that one day a revived Greek empire would rise on the ruins of Turkey; that Epiros, Macedonia and Thrace, Asia Minor, Crete, and all the Ægean Islands, would, together with the present kingdom, compose a mighty realm, whose capital would be the city of Constantine. They talked and still talk of the millions of Greeks under Turkish yoke as “enslaved Greece,” whose emancipation it was the aim of free Greece to secure. There is a small number of persons in Greece, including at least one statesman of experience, who think that the pursuit of “the grand idea” is a chimera, and that Greece would do well to take Switzerland for her model, make her mountains and islands and deep-blue gulfs into pleasure resorts, convert her classic sites into museums, develop the natural resources of the country, cease to spend large sums of money on the army and navy, and await quietly till the day of Turkish dissolution arrives, when a benevolent Europe may give good little Greece some fragments of the spoil, as the reward for keeping quiet. No doubt such a policy would reduce taxation and make Hellas a paradise for the cultured foreigner and the unambitious native, but the vast majority of the Hellenes have no wish to become a southern Switzerland. When the Greeks are no longer patriotic, they will cease to be Greeks. In their

long-drawn agony of twenty centuries of foreign rule, amidst all the barbarian waves that swept over them, they never ceased to be that.

In political matters we must not judge Greece too hardly, certainly not by that lofty standard that Englishmen and Americans set up. If the parliamentary system is not a success in Greece, it is not universally esteemed now-a-days in the West. Had representative institutions been then gradually introduced, it would have been materially better off to-day. But parliamentarism having been prematurely developed, with all of the evils of log-rolling and place-hunting in its train, it is impossible to go back now. King George is not the man for a *coup d'etat*; and if he were, absolute monarchy is unworkable in a country that has no aristocracy. Pure, unmitigated democratic government, such as exists in Greece, has certainly some unlovely aspects; but optimists can only hope they will be transitory.¹

CHAPTER XI

THE ROYAL FAMILY AND COURTS OF JUSTICE

MONARCHY in Greece differs widely from what it is in England, and the Greeks find it hard to understand the deep interest which the Anglo-Saxon race takes in the doings of crowned heads. It is related that when the German Emperor visited Athens, he was surprised at the absolute lack of enthusiasm of the Athenians as he drove through the streets. He was told by his royal hosts that such was the usual reception accorded by the Greeks to sovereigns and princes, and the explanation was perfectly correct. The Greeks, especially those of the capital, are indifferent to the charms of royalty, which have so striking an attraction for British democrats and American republicans. They regard their monarchy as a useful institution, which it would be unwise to abolish, but they have none of the deep-seated loyalty which the British people show to the throne.

Since Greece became a kingdom, her sovereigns have been foreigners,—Otho, a Bavarian, King George, a Dane,—for the example of Capo d'Istria, assassinated at Napulia, showed that Greeks would not submit to be ruled by a Greek. Otho was devoted to his adopted country; always, even after his expulsion, wore the national dress; went about constantly among his

people, and took the keenest interest in every minute detail of government. But he interfered too much in political affairs, and so he and his talented queen, the greatest benefactress modern Greece has ever had, died in exile. King George, as a very distinguished Greek statesman once said to me, has constantly before him the fate of Capo d'Istria and Otho. Once only has his life been attempted,—for anarchists do not flourish on Greek soil,—once, for a moment, during the war of 1897, his throne was in danger. But throughout his long reign of over forty-three years, he has been careful to avoid the mistakes of his predecessors, that of doing too much. According to many of his subjects, he has gone too far in the opposite extreme. He has made a rule of being an absolutely constitutional king, an amiable figurehead, so far as internal politics are concerned. Those who know him intimately say that he is not one of those who love to bury themselves in state papers; and, when the late Empress Frederick was his guest, she worried the life out of him by constantly asking questions about all sorts of matters connected with the administration of his kingdom. Yet he is a pleasant, affable, and thoroughly democratic ruler, who knows his Greeks—if not Greek—thoroughly, and is perfectly well aware of their views of the throne and its present occupant. Like all other public men in Greece, he has his ups and downs of popularity. It was at its lowest during the war, when the royal coachmen went out in plain liveries, the royal portraits were hidden away in drawers in the

shops, and people ostentatiously turned their backs on the queen as she drove past. It was at its height after the attempt on his life; at present it is normal.

There is one department, foreign affairs, in which the king has rendered important services to Greece. His greatest source of strength, as even the most critical of his subjects admit, lies in the number and influence of his relatives. His father was the late King Christian, called the father-in-law of all Europe; one of his sisters is Queen of England, and another has been Empress of Russia. Every year at Copenhagen he has met the rulers of those great nations, and pled the cause of Greece. But the Greeks think that in Greece itself he might have done more than he has. With the exception of his Peloponnesian progress the year after the war, he has hardly ever traveled in the country. Again and again I have been told, in important provincial centers, that the king has never been there. Years have elapsed since he has visited Syri, though his yacht lies handy at the Piræus, and he has only twice set foot in Livadia, the most flourishing town in Bœotia. He has a charming villa at Corfù, which he seduously avoids, so that the beautiful island is made to feel the loss of money which was spent there when it was the seat of the British Lord High Commissioner. In the last five years he has unveiled the statue of Diákos, the modern Leonidas, has visited Naxos on his name-day, has attended the maneuvers in Bœotia, and has opened the new railway to Chalkis, —not a great record when compared with what King

Edward of England sometimes does in one week. But King George always spends four months, sometimes rather more, out of the country altogether, traveling in Europe and taking the waters at Aix-les-Bains. These tours have, no doubt, diplomatic results, for the king is a good diplomatist; but if he occasionally took his cure at one of the Greek baths,—and there are plenty of them,—he would induce others to go there, and thus money would be spent locally, and incidentally the accommodation would be much improved. When one considers what Rumania owes to its energetic sovereign, it seems possible that Greece, had her king taken more personal interest in his country, might really have become what he promised at his election he would try to make it—"the model kingdom of the East." When not at Athens, the king resides at Tatoï, a pretty but unpretentious country place. There he lives like a country gentleman, and at one time the royal butter and the royal wine produced on the estate found a ready market in Athens.

The king is a rich man, although he has a large family. The nation pays him annually the sum of \$175,000, an amount fixed by the constitution. In addition to this, Great Britain, France, and Russia, the three protecting powers, undertook by the treaties of 1863 and 1864 to hand over to him the annual grant of \$20,000 each, out of the amount which the Greek treasury was pledged to pay them yearly. Being a good man of business, and enjoying the benefit of excellent financial advice, he is understood to have con-

siderably increased his fortune by fortunate speculation. Educated not to be the King of Hellenes, but to be an officer in the Danish navy, he can not be expected to possess deep knowledge of archeology. He is not an orator, and his speeches are laconic in the extreme. He is, however, an assiduous patron of the drama, and rarely misses a first night at the royal theater, which is his creation. He is a clever man of the world; he gives himself no airs, and may be seen driving down to Old Phaleron almost daily, feeding the animals at the zoological gardens there, and walking about with his family on the shore.

Queen Olga is a kind-hearted, benevolent woman, deeply religious, and interested in all good works, particularly in hospitals and the relief of suffering. But, like many other good people, she is deficient in tact; and, though she has lived for so many years in Greece, she is just as much of a Russian as when she first set foot on Greek soil. While respecting her deep love for her own country, her subjects think that it goes too far, and when she returns from her annual outing in Russia, there is no display of enthusiasm.

By far the most popular and also the most able member of the royal family is the Crown Princess Sophia. From the moment that she came to Greece, she identified herself with the country; during the war she stoutly championed its cause, despite the opposition of her brother, the German Emperor; she is the leading spirit of the society for reforesting Greece; she is interested in all useful movements. Though a martinet,

prompt to spy out a dirty belt or a missing button at a review, she is kind to the people. Less affable than the queen, who dislikes ceremony, she knows how to maintain her dignity even in democratic Greece. When her day comes, she will doubtless render still greater service to the nation.

The Crown Prince Constantine, or "successor" as he is always called, has never looked the same since the war, for the mismanagement of which, as is now generally admitted, he was unjustly censured. Since that time his face has worn a set expression of anxiety, which, even at the theater, never leaves it. He looks older than his father, who is a very young man for his age, and it is said by those who know him well that he is a very slow but conscientious worker. Unlike the king, he has had a royal and military education; he attends popular lectures on history, and he is interested in the army, about which, so both officers and soldiers have assured me, he holds sound views. He possesses the fine estate of Manolada, through which the train passes between Patras and Pyrgos; but his time is chiefly spent in his large palace in Athens, or in his villa in the royal grounds at Tatoï. Being a member of the orthodox church, he has, of course, the great advantage, which his father does not possess, of professing the same religion as his future subjects.

It is unnecessary to speak of his next brother, Prince George, because his career is, for the present, connected with Crete rather than Greece. The third son of the king, Prince Nicholas, married to a wealthy

Russian, Princess Helen, is credited with literary and artistic tastes. The king's fourth son, Prince Andrew, is the husband of Princess Alice of Battenburg, who has already won many hearts at Athens by her charms of appearance and manner, and her previous acquaintance with modern Greek. When she arrived, the Acropolis was lighted with Bengal fire, and she had a warmer reception than most members of the royal family; but it was quite eclipsed by that accorded to M. Kazazes, the peripetetic apostle of Hellenism, the same evening. Princess Marie, the king's only living daughter, resides in Russia since her marriage to the Grand Duke George; and Prince Christopher, the youngest member of the family, is still in sailor suits. The king is a good family man, who has worked hard for the advancement of his sons. None of the princes stand on ceremony; they take after the Romanoffs in their love of romping, and no one could describe them as prigs. Smartness is not much esteemed at court. The king is not dressy, usually driving out in naval uniform, sometimes in a soft, black, felt hat. The queen is not extravagant in the matter of clothes, and is usually much less fashionably dressed than the elegant ladies of Athens. Even on state occasions, such as the opening of the exhibition of women's work at Chalkis, I have seen her eclipsed in the matter of frocks by the provincial leaders of fashion.

The court entertains but little, and there is only one big function at the palace during the year—the court ball in January, to which about twelve hundred

people are invited. Comparatively few ladies go, as a ball dress costs about \$100, and there is only one palace ball a year at which it can be worn. The king's sons are not infrequent guests at the houses of rich Athenians, and they are constantly seen about in public. The royal family is very popular with its servants, who stay for years in its employ, and when the old English nurse died, the king and her former charges, the royal princes, bore her bier to the cemetery. The palace is not the property of the king, but of the nation, and as the Parliament is not always anxious to spend money upon it, it is not particularly well kept up. It lacks bath-rooms, the front blinds are usually at all angles, and the wooden garden railings apparently date from Otho's time. The garden, created by the late Queen Amalia, is the most delightfully cool and shady spot in Athens, where the "Attic bird" may be heard, where fine trees may be seen, and where the eye may rest upon things green. As Athens has no park, the king generously throws open his garden to the public three times a week.

DEPARTMENT OF JUSTICE

It is but a step from considering the executive head of Greece to its department of justice, and as American students are not so much concerned over royalty to desire more than a brief informing account of the court, the remainder of this chapter may profitably be devoted to an always important section of contemporary life.

As might be expected from a nation so quick-witted, the law is a profession which has great fascinations for the Greeks, and a network of tribunals, too numerous, perhaps, for its real needs, has been spread over the country. The highest court of justice in Greece preserves the great name of the Areopagos, and its full staff consists of a president, a vice-president, sixteen other judges, and minor officials. The Areopagites, as they are called, are appointed by the king on the proposal of the minister of justice, and are irremovable. Thus, holding their office for life, they are happily unaffected by changes in the ministry. Besides its civil and criminal appellate jurisdiction, the Areopagos, like the Supreme Court of the United States, has to decide whether the laws passed by the Parliament are in conflict with the constitution. Its abode, in a rather commonplace house in Stadion Street, reminds one of the squalid surroundings of the Supreme Court of Appeal for the whole British Empire. Neither judges nor counsel wear robes, nor headgear of any kind; but I have been struck by the expedition of the proceedings and the businesslike character of the speeches, which, when I have been present, lacked all rhetorical flourishes. Judged by our high standard of judicial remuneration, the salaries of the court are ridiculously low; indeed, the Greeks say so themselves, and one Areopagite of my acquaintance complains bitterly that even the highest judges in Greece have to struggle for a bare living.

Immediately below the Areopagos come the local

Courts of Appeal, of which there are five. They have jurisdiction in most civil cases, except those of small importance, but, with one or two exceptions, are not occupied with criminal appeals. Next in the scale are the Courts of the First Instance, whose staff consists of twenty-six judges whose jurisdiction includes the more serious criminal cases and civil cases where the damages exceed \$60. Below these tribunals come the County Courts, which are 350 in number, and which have a single judge apiece. They decide civil cases below the value of \$60.

The jury system exists only in criminal cases, the jury being composed of twelve men, as with us. It works well in Athens, but not in small places, where every one knows every one else. There, the jury being chosen from the locality, is apt to be biased. A candidate for judicial office must pass five or six examinations before the judges and the law professors of the university, and as these examinations are stiff, his knowledge of the law is tested.

There has been a marked improvement in the administration of the law, especially during the last fifteen years, and there are, I am told on good authority, few cases of bribery. We must remember, however, that, as a Greek philosopher once remarked, it is easy to practice virtue when one is well off. Greek justice, however, has the usual oriental defect of dilatoriness. A small police-court case, in which a friend of mine was interested, took exactly a year to come on; a further development of it is still leisurely progressing.

Barristers simply swarm, and as a leading member of the Areopagos once said to me, "They are like the plagues of Egypt." Every year their number increases, wholly out of proportion to the growth of litigation. In 1865 there were twenty-five lawyers at Patras; now there are three hundred, while at Athens the total is as high as eight hundred. Yet the prizes of the profession are not such as usually lure young men. The leading Athenian barrister makes about \$7,000 a year, and about five or ten more make large incomes; the rest earn a bare subsistence. With the exception of the criminal lawyers, barristers can not move around from one part of the country to another to practice.

Let us see what work there is for the bar to do. The most usual crimes are homicide and wounding, with which the daily papers abound; but the cause is hardly ever alcoholism, which, as we saw, scarcely exists yet in Greece, and the motive is rarely gain. The death penalty exists, but it is usually converted by the king into imprisonment for life, and the last minister of justice was opposed to it on principle. In the case of the women, the commonest crime is that of murder; generally the murder of a husband, and the usual motive is jealousy. It was in 1906 noticeable that of seventy-two inmates of the women's prison at Athens, a large number were undergoing punishment for this offense. Of the women prisoners almost all were illiterate. At Nauplia is the largest of all the prisons the country possesses. No convict station can be more

picturesque, few more curious, than the old Venetian fortress of Palamidi. After toiling up countless steps, one reaches the prison, whence one is conducted to the top of a species of bear-pit, within which the prisoners are disporting themselves, and the appearance of a stranger is the signal for a rapid movement among the inmates. Long poles, to which little boxes are attached, are at once handed up to the edge of the ramparts, and a chorus of voices urge the traveler to buy the objects which the prisoners may employ their time in making.

In Athens there are good new prisons for women and for the juvenile offenders. The women's prison was built in 1901 at the instigation of the queen, who is very much interested in this question, out of money provided by the Tsar. It is well managed by a committee of six men and three women, and all the prison officials are women, except a priest, an accountant, and a gardener. The inmates who can not read and write, are obliged to learn, whatever their age. They are all employed in different kinds of work, which is sold, and one-half of the profit is credited to the prisoner and placed to her account in the prison bank; the prisoners are not allowed to have any money in their possession, but out of this fund they may direct remittances to be sent to their relatives, providing they leave a sufficient balance to pay for their own fares home when they are discharged.*

CHAPTER XII

THE CHURCH

BEFORE the War of Independence, the Greek Church was practically the representative of the Greek nation; its head, the Ecumenical Patriarch, was really the national leader, and the orthodox religion was the depository of the most hallowed traditions of the people, the safeguard of its venerable language, the touchstone by which the Christian of whatever race was discriminated from the Mussulman. Since then the political importance of the church has much diminished.

The government of the orthodox church in Greece is vested in the Holy Synod, a body consisting of the Metropolitan of Athens, who is *ex officio* its president, four bishops, and a royal commissioner, and any one who can penetrate behind the altar in the Metropolitan Church at Athens may see the five marble seats joined together, on which its five ecclesiastical members sit when they meet for the consecration of the bishops. There are thirty-two episcopal sees in Greece, of which the first is that of Athens, as being the metropolitan see. At present, however, about one-third of the Greek sees are "widowed," as the Greeks picturesquely put it, owing to the death of their occupants and the long delay in the appointment of their successors. These ap-

pointments are made by the king (in spite of the fact that he is a Lutheran), who selects one out of the three names sent up to him by the Holy Synod. A bishop must be at least thirty years old (he is generally a very venerable looking man), and, as he must be either a widower or an unmarried man, he is usually chosen from the monasteries. This unfortunately presupposes, as a rule, a small degree of culture; but the present Metropolitan of Athens, Theokletos, who studied in Germany, is a man of good education, and is interested in the burning question of instructing the clergy. The bishops are, with one exception, the only functionaries of the church who are paid by the state.

While the bishops in Greece have no longer the political influence which they possessed in the Turkish times, and which still belongs to their colleagues in Turkey, great respect is paid to their office. They are addressed in high-sounding superlatives, men stoop to kiss their hands, and they look most imposing in church, with their long beards, their jeweled miters, the cross and the image of the Saviour on their bosoms, their episcopal staffs, and their rich robes, every one of which has a meaning, signifying the power and justice of the bishop, as well as the purity, submission and continence of the priest.

The three grades of bishop, priest, and deacon are distinguished during the service by some garment peculiar to each rank in the hierarchy. That of the priests is the sleeveless overgarment, those of the bishop the vestment with short and broad sleeves and the stole

around the neck. But the most characteristic part of the Greek clergy's dress is the brimless stovepipe hat, which they wear even in the blazing sun of a Hellenic summer. As its name denotes, this most unsuitable head-dress for a southern climate at one time did really cover the neck, but it has long ceased to afford that protection. It is said that its lack of a brim is due to a Turkish regulation.

The condition of the ordinary Greek priest is, as a rule, one of abject and dismal poverty. Being unpaid by the state, he has to live as best he can, and support his wife and family—for he is a married man—on the fees which he receives from his flock for baptisms, marriages, and funerals, and which are usually paid in kind after arrangement with the parties concerned, and on presents at Easter. In the country he may be seen tilling his field, scarcely, if at all, distinguishable in culture or wealth from the poorest peasant of the village. He is not allowed to keep a shop, but his son is not infrequently the proprietor of the local inn or general store, and he may often be seen there fraternizing with other men of the hamlet on equal terms, for he enjoys no social superiority whatever by virtue of his cloth. A Greek proverb, "Priest's son, the devil's grandson," might indicate that these holy men's offspring are worse than the rest of us. Grossly ignorant of books, forbidden to attend either theaters or concerts, often chained all his life, as a poor priest I once met in an Andriote village plaintively remarked, to the spot where he was born, but with all the Greek peasant's shrewdness and

hospitality toward strangers, he is a unique figure in the world's gallery of religions. Of course, the town clergy are better off than those of the villages.

The blank ignorance of the clergy is the darkest point in the ecclesiastical system, and it is curious that a nation so enthusiastic about education should almost entirely neglect that of its priests. For the whole priesthood of Greece there are at present only two ecclesiastical schools—one at Athens and another at Arta. And there are only about one hundred students at the schools, and of these only fifteen or twenty per cent, according to the most liberal computation, become priests, while the rest, having obtained an excellent education, go into the more lucrative professions, from which it will be seen that the annual output of instructed priests is almost infinitesimal, even if we allow for a few who study in Germany. So far as it goes, the school in Athens is one of the most admirable training-schools in Greece. The eponymous heroes of the establishment were George Rizares and his brother, who came from Zagori, in Epirus, and made money in Russia, which was bequeathed in 1840 for the purpose of founding a school for priests. Opened by Otho in 1844, the school possesses a fine block of buildings in the Kephisia road, where cleanliness—not always a conspicuous mark of the Greek priesthood—is regarded as next to godliness, and excellent hot and cold baths, with an abundant water supply, are provided for the students. The school is situated in a pretty garden, where in summer they conduct their

studies under the trees, while the classic Ilissos, when it has any water, washes the garden wall. Altogether it is an ideal place for meditation on things divine.

The students, who may be easily distinguished by the blue initial on their black caps and robes, fastened up behind with an elastic, which gives them quite a girlish look, are divided among boarders and day students. Their ages range from fifteen to twenty years, and they must be able to produce on entrance a certificate of having studied at a Hellenic school. The course lasts five years, and is mainly but not exclusively theological. There is a special room where the pupils study sculpture, and they may often be seen in great black masses on the Acropolis or at the columns of Olympian Zeus of an afternoon, listening to lectures on the masterpieces of classic art.

Bad as this system is,—for enlightened Greeks see clearly that the church will lose its hold on the educated if its ministers are left in darkness,—it has yet this advantage, that the village priest, who usually knows nothing of culture, is content to remain a peasant among peasants. Were his intellect awakened, did he feel the new wants of the educated man, would he be willing to pass his life in remote spots, where from year's end to year's end he would never hold communion with another kindred mind? In morality, the standard of the Greek clergy is very high; their lives may be dull and squalid, judged by our standard, but they have, for the most part, known nothing better, and theirs is the content that incites no further progress.

The Greek monasteries have already been very much reduced in number. In 1833 they numbered no less than 593, of which 412 were dissolved in the following year. At present there are nine nunneries, inhabited by 117 nuns. Thus it will be seen, as is perhaps natural in a country where the female population is considerably less than the male, and where, therefore, marriage is the normal female profession, that nuns are very rare. The monk, like the priest, is usually a peasant, almost wholly devoid of learning, but keenly interested in politics. I have visited, I suppose, nearly a score of Greek monasteries, and I have always found the monks immensely excited about the last party move at Athens, while quite indifferent as to questions of theology or history, even that of their own monastery. I remember once at the fine monastery on Salamis, being very anxious to eat my lunch undisturbed, I attained to this object by the simple expedient of providing my two monastic interlocutors with two Athenian newspapers of that morning, containing the news of a change in the ministry. Silence ensued forthwith. He who goes to Greek monasteries expecting to find learned men will be disappointed; but nowhere else can he live and move and have his being in the veritable spirit of the Middle Ages, where, after a long day of perfect peace, the semantron calls to even-song. The semantron is usually a piece of an iron hoop, hanging from a tree in the courtyard, which is struck by an iron hammer. It is a survival of the times when the Turks prohibited the use of bells.

In my judgment, Greece will make a mistake if, from purely utilitarian purposes, she abolishes her quaint, historic monasteries. There is a general idea that the monks lead useless lives—many, indeed, become monks simply in order to have nothing to do, save attendance at service in church and work in the fields or gardens of the monastery. But the monk does not always shirk the duties of a citizen. I once met a worthy brother of a monastery in Corfù, who had served—and he was not the only instance—as an irregular in the war of 1897. He was working quietly in the fields with his pruning-hook, made, no doubt, of his unused sword, but his eyes flashed as he spoke of the Turks whom he had slain, and he would return to the fray at once, so he told me, should war break out again. To the traveler, in a land where inns are few and far between, their hospitality, if simple, is welcome. The beds may be boards, as is so often the case in the country khan, and the food the inevitable lamb, and if anywhere near Easter, the hard-boiled, crimson-stained pace egg; but there is nothing to pay, though the visitor, of course, puts the equivalent of his food and lodging in the box of the church, and in some places gives a trifle to the servants.

The spiritual life of the people seems to be less than it was, but in the country districts the externals of religion, especially in the matter of fasting, are observed to an extent unknown in Athens. Even there, almost every one will cross himself as he passes a church, and the rustic muleteer will pause to make

obeisance at every tiny shrine by the roadside. No one who is merely acquainted with fasting as practiced by Roman Catholics, has the least idea to what lengths mortification of the body can go in Greece. There are four long fast days in the year, during which the church enjoins abstention from meat, butter, eggs, oil, and often cheese and fish are also prohibited. The term "fish" is, fortunately for the fasters, somewhat laxly interpreted to mean those species which have a backbone, so that cavier, cuttle-fish, and sea-urchins are frequently eaten even during these strenuous periods of mortification. After this exhaustive list of prohibited dishes, there remains over vegetables, bread, olives, and fruit, and upon this simple fare the pious Greek has to support body and soul as best he can. But we have not yet exhausted the list of fasts in the orthodox calendar. In addition to Wednesdays and Fridays throughout the year, there are others. Well-to-do persons in Athens scarcely fast at all, or content themselves with abstention during the first and last weeks of the long fasts, but in the country the fasts are much more rigidly observed, especially by the poor. It is impossible not to admire the powers of endurance displayed by the strict country folk, under such trying circumstances. I remember once going from Andritsaina to Diavolitsi, a ride of eleven hours over very rough mountain paths, during the "Great Week," accompanied by two muleteers. They walked the whole eleven hours upon nothing more substantial than one of the Greek rolls and one small glass of wine apiece,

and started back to Andritsaina the same evening. Nothing would induce them to share my tinned beef; and on another occasion I found my guide obdurate to both eggs and cheese. It must be remembered, of course, that at all seasons the Greek peasant is abstemious to a degree almost incredible to an Englishman, and the splendid air of Hellas enables people to undergo what would be impossible in our climate.

The orthodox church is singularly tolerant, provided it is let alone. Proselytism is specially forbidden by the first article of the constitution, and the Greeks are very much of the opinion of the Turks, that a disbeliever in one religion will never become a good believer in another. Thus, the voluntary conversion of the Princess Sophia, who not unnaturally wished to be of the same creed as her husband and children, while it displeased her brother, the German Emperor, did not please many of the Greeks. One of the reasons why Roman Catholicism is so unpopular among them is the suspicion that it wishes to proselytize, and it is said that the head of the Greek Catholics has assured the pope that anything in the nature of a propaganda here, such as was favored by Leo XIII, is out of the question. With the Anglican Church the Greek is in communion, and I knew an English chaplain who always had his stall assigned to him in the Greek place of worship, when he cared to attend, and who read the gospel in English on Easter Sunday. To Roman Catholics, however, the orthodox Greeks will scarcely concede the right to be described as Christians at all. I once

remarked to some Greeks, who had asked me why Great Britain supported the Bulgarians, that it was because they were Christians. "Christians!" was the indignant reply; "they are not Christians, but schismatics, savage beasts, barbarians," and the other terms of abuse usually lavished on those hated rivals of Hellenism.

The saints play a very important part in Greek life, and their functions and names often prove that they are the legitimate descendants of the old Greek gods, the new religion having been grafted onto the old. Every steamer has its eikon of St. Nicholas in the cabin, and a church or monastery of that patron saint of sailors often stands on or near the site of a temple of Poseidon. Helios, the sun-god, has been succeeded by the prophet Elias, whose chapels crown almost every eminence in Greece; the Virgin has replaced Athena Parthenos, and St. George and the Dragon are the Christian version of Theseus and the Minotaur. When in trouble, or at sea, a Greek woman, who is invariably a bad sailor, may be heard calling on the Virgin, where her English sister would invoke the steward, and "My Virgin!" is a common cry of amazement or horror. Each place in Greece has its local saint, and on the festival of the patron saint, not only does each place celebrate the event, but all its absent sons and daughters established in Athens will gather together on that holy day at a special service in honor of that holy man, who still forms a local bond of union between them.

The services of the church, complicated as they seem to foreigners, are full of historic interest to those who will take the trouble to study them. There is not a vestment or an implement used which has not its meaning. Of the former I have spoken; the latter are even more significant. Take, for instance, the communion service. The knife used to cut the sacred bread, is in the form of a lance's head, from that which pierced the side of our Lord; and the paten represents the manger of Bethlehem; the curious implement, in form exactly like the "cage" in croquet, with a star on the top, which is placed on the paten, so that the covering may not touch the bread, is called "the asterisk" and recalls the star in the East. There are curious emblems carried in processions which represent angels with six wings, the "sleepless" lamp which is the light of our Lord, and the double and treble candles used for the blessing, which stand respectively for the two natures of Christ, and the three Persons of the Trinity.

Every church contains a bishop's throne, in which Christ is supposed to be ever present, and the eikons are, of course, a prominent feature, though of varying artistic merit. During service there is a supply of tapers on sale just inside the door, and the incomer, putting his penny in the tray, lights his taper and places it on one of the large candlesticks.

The services of the church, when well performed, are grander than those of Rome, and the splendid language in which the orthodox have couched their prayers for centuries is peculiarly impressive. Twice

every day the priest holds services in the church—in the early morning the so-called “midnight” service, followed by matins; at three in the afternoon “the ninth hour,” which is a prelude to even-song. Women occupy a very subordinate place in church. At Athens they are placed at the sides, and in the country they are often stowed away in a gallery. Standing, indeed, must be the posture of the whole congregation throughout the service, except in some fashionable churches, where a few chairs are provided for the weak-kneed.

Generally speaking, the church is connected with most phases of Greek life, externally, at least. At times its thunders are invoked as aids to justice. Thus I knew of a case where the Holy Synod cursed, by request of the owner, a person unknown who had stolen some corn. At the dedication of public buildings, the clergy is always present; no state function is complete without an official *Te Deum* at the cathedral, and no Greeks thought it in the least curious that the Metropolitan of Athens should go out in state to bless the inauguration of a new brewery at Patsia!

The Roman Catholic Church in Greece has about 37,000 adherents, with a few schools and a weekly paper published at Athens. The other religious bodies are but slightly represented in Greece. There is at Athens a Greek Evangelical Church of which M. Kalopothakes is the head, and there are English churches at Athens and Corfu,—the latter once the Ionian Parliament,—and English services at the Piræus and Patras for members of the small British col-

onies and for casual sailors. The king, who used at one time to attend the English Church, now has a Lutheran service at the Palace, and the Jews have their rabbis in the few places where they are at all numerous.'

CHAPTER XIII

WHAT THE GREEKS READ

THE answer to the question, "What do the Greeks read?" must be, "First and foremost, the newspapers." There is no other country where the press plays such an important part in the life of the people, whose avidity for printed matter in the form of the daily journals shows that the tastes of the Hellenes have not altered since the days when the author of the Acts of the Apostles described the craving of the Athenians "to hear some new thing." Since, eighty years ago, Byron's "typographical colonel," Leicester Stanhope, started the first Greek newspaper at Mesolonghi, journalism has, indeed, gone far in Greece. Every day modern Athens produces thirteen newspapers—ten in the morning and three in the afternoon; and once I knew a daily total reach fifteen, or little less than the number of morning and evening journals which Fleet Street provides for a capital many times larger than that of Greece. But, whereas in London the average man reads one, or at most two, papers a day, the Athenian devours every journal which comes into his hand. With the improvement of the means of communication, the papers of the capital penetrate all over the provinces; and outside of Athens only two towns—Volo and Patras—possess the

luxury of a daily local press. Even Syra and Corfù, though, like most Greek provincial centers, they have papers of their own, are content to forego a daily issue, relying upon the steamers to bring them the latest papers from Athens. Except, therefore, for purely local news, Greece is mainly dependent upon the Athenian press for its information and opinions.

The Greek journals are primarily political, for the excellent reason that politics are the almost all-engrossing interest of their readers. A leading Athenian daily recently remarked: "If we were to publish articles on the commerce of the country, the development of its resources, the planting of its bare mountains, and the improvement of its material condition, we should sell about fifty copies; but if we give the latest rumors of an impending political crisis, the probabilities of a dissolution, or the chances of a compact between two party leaders, our circulation goes up by leaps and bounds." Because Greek politics is a question of persons rather than principles, the political articles of the Greek press are mainly concerned with party maneuvers, with the growing discontent of this or that deputy, and with the meetings of the faithful followers at the house of this or that party chief. But intensely political as it is, the Greek press is hardly ever abusive in the tone which it adopts to members of the opposite side, and the private life of prominent statesmen is never dragged into the arena of journalistic discussion, but politicians are certain of constant daily advertising, and no morning passes without their

names being brought before the notice of the public. Speaking from an acquaintance with the press of the principal European countries, I think the Greek newspapers are among the most wholesome and the least scandalmongering. They are extraordinarily free from immoral and suggestive matter, nor are they given to chronicle the small beer of the palace, after the fashion of certain journals nearer home. There is usually a small section devoted to "Athens day by day," in which the arrival and departure of eminent strangers, the audiences of ministers with the king, and similar events are briefly narrated. The leading articles are often extremely cleverly written, showing a wide range of reading and a command of the plastic Greek language.

In most countries, after the press, the favorite reading of the people is usually fiction. But in Greece this is by no means the case. True, the newspapers usually publish daily translations of English and French novels, such as the works of Hall Caine, Marie Corelli, and Jules Verne, and these find many readers. But, except the newspapers, nothing is so eagerly read as history. On this point publishers and men of letters alike agree, and it is obvious to all who have observed the Greeks selecting books. But no more striking proof of this national love of history, and especially Greek history, can be found than that of a leading Athenian publisher, with whom I once discussed the subject. Paparregópoulos' great "History of the Greek Nation," a huge work in five volumes,

which traces the varying fortunes of Hellenism from prehistoric times to the establishment of the Greek kingdom, is now in its seventh edition, and since 1885, at a low estimate 16,000 copies of it have been sold. The translations of Macaulay and Curtius were sold out at once. M. Phéxes, of Æolus Street, who is perhaps the most wide-awake of Greek publishers, and who is a very shrewd judge of what the public wants, has given up novels and gone in for history and science. Journalism tells the same tale, for there is no department of it so well paid as the historical articles and the memoirs of historical personages and statesmen which frequently appear in the press.

The same thing may be observed in the lecture-rooms, whether of the university or of the literary societies. Crowds of ladies and gentlemen will go to hear the eloquent Professor Lamprós deliver a series of popular addresses on the medieval relations of Athens and Florence, while in the class-room of the learned Professor Karolides grown-up men may be seen, no less than students of the faculty, eagerly listening to the philosophy of world history. Rich and poor are alike anxious for historical information. During an illness in Athens, my Greek servant offered to lend me a book, which he had purchased out of his wages, and, on my thankful acceptance of his offer, brought me a long history of the Cretan insurrections. One day, spying an old Greek, who was a relative of my landlord, pouring over and making elaborate notes from a bulky tome, I enquired what he was studying,

and was told it was a history of the Orthodox Church in Byzantine times. On another occasion I found that a small boy, whose business it was to run errands, had expended a portion of his earnings on a historical tragedy, in five acts, which he at once lent me to read, and upon the merits of which he was most desirous of hearing my opinion.

Under circumstances so favorable to the publication of historical works, it is no wonder that Greece can boast of modern historians of distinction, who deserve to be better known. These historians combine great learning with an agreeable and easy style. No one has yet surpassed in this too rare combination the late M. Paparregópoulos, a self-taught man, whose monumental "History of the Greek Nation," now further elucidated by the notes of its latest editor, Professor Karolides, is a masterpiece of which any nation might be proud. In the romantic field of Greek medieval history, Professor Lamprós has made valuable researches; while M. Sathas, besides publishing at the expense of the legislature a "Medieval Library," and nine volumes of "Memorials of Greek History," illustrative of the Venetian rule in Greece, culled from the Venetian archives, has told the story of "Turkish Rule in Hellas." The previously almost unknown subject of Athens under the Turks has been copiously illustrated by M. Demétrios Kampourglos in three volumes of documents, and in three more of a "History of the Athenians," from the Turkish conquest down to the campaign of Morosini. This work is a perfect

mine of information on all that concerns not only the public events of the time, but the daily lives, the customs, the songs, the religion, and the dress of the Athenians during the first period of Turkish rule. M. Bikélas, the eminent novelist, is also known to English and American readers by his "Seven Essays on Christian Greece," in the translation of the late Marquess of Bute. But, for various reasons, the least studied, one might say most avoided, page of modern Greek history is that devoted to the first king of free Greece. There, as elsewhere, the saying of Guizot holds true, that the history of the day before yesterday is the least known.

Half way between history and geography come the admirable, but now unfortunately discontinued, monographs of M. Meliarákes, the secretary of the Historical and Ethnological Society, on the past and present of different parts of Greece. This author has also published a work of much research on the "History of the Empire of Nice and Despotat of Epiros"—the two Hellenic creations which arose on the Latin conquest of Constantinople, and served to keep Greek influence alive. Special success has attended the series of little manuals published by the "Society for the Spread of Useful Books," founded in 1899 under the auspices of Princess Sophia. The most successful of these little books has been "Our Church," of which more than 25,000 copies have been sold. Some idea of the scope of these booklets may be gathered from such titles as "The Life of Queen Victoria," "The Little Plutarch,"

"Russia and Egypt." One volume of the series—"The Duties of a Citizen"—has been ordered by the minister of education to be read in schools. In addition to this series, a "Children's Library" is also being published, one of the first volumes translated being Anderson's "Fairy Tales."

Coming to fiction, one notices that the Greeks prefer translations of foreign novels to the home-made article. The most popular novel in Greece is "*Les Trois Mousquetaires*" of the elder Dumas. Another general favorite is "*Les Misérables*" of Victor Hugo. Ladies usually read French and English novels, such as George Eliot and even Kipling, if, as often happens in well-to-do Athenian families, they have had English governesses. I know one Greek gentleman who actually commenced the study of English with the author of "*Stalky and Co.*"

Of the native novelists and writers of short stories, M. Demétrios Bikélas is the best known to English readers. Of Macedonian origin, after spending twenty-four years in London as a business man, he retired when he had made money, and has since devoted himself to the production, translation, and distribution of good literature. His best-known book is "*Loukês Lâras*," originally published in a serial, and translated into French, German, Italian, Danish, and English. This novel describes the adventures of a young Chiote, who flees from his native island soon after the outbreak of the War of Independence, and wanders about the Cyclades in search of a safe retreat. There is noth-

ing heroic about the hero, who is panic-stricken in the camp at Nauplia, and frankly confesses that he is fit for commerce only. An element of romance is, however, supplied by his affection for an orphan girl, whom he ransoms from a Turkish harem with some buried treasures, and then marries, finally settling, like so many Chiotes, in England. More interesting than this novel are the short stories of this writer, which, under the title "Tales from the Ægean," have been translated into English, and which give a curious picture of life in the Cyclades. As a translator, M. Bikélas is best known for his Greek version of several of Shakespeare's plays in the "political" meter. But to an English reader that workaday measure seems to fall short of the sublime grandeur of *Hamlet* and *Macbeth*.

Next to M. Bikélas, the best-known writer of fiction is M. Drosines. Nearly a quarter of a century ago M. Drosines, who is still in his forties, varied his study of law and philosophy at his native University of Athens by writing verses under such imaginative titles as "Spider's Webs," "Stalactites," and the like. Combining the ideal and the practical sides of literature, he passed two years in Germany studying art and the organization of publishing houses—an accurate knowledge of which might have spared many an author a sea of trouble. Returning to Greece, he became director of the *Hestia*, at that time a literary periodical, and continued in the direction for several years after it had been transformed into a daily paper.

Recently he left it to start a bi-monthly educational periodical, *National Education*, which seeks to carry out Horace's precept of combining amusement with instruction, and has held the post of secretary of the Society for the Spread of Useful Books since its foundation. Like M. Bikélas, he is, therefore, laboring for the intellectual welfare of the rising generation, and two volumes of the society's series—"Bees" and "Birds"—are his work. His name is, however, generally associated with short stories—a branch of literature more cultivated in Greece than the novel. The best of these has been translated into English by Mrs. Edmonds under the title of "The Herb of Love," as well as into German.

Greece has recently lost one of its leading novelists in the death of M. Rhoides, the author of the famous historical novel, "Pope Joan." There is one Greek lady novelist, Madam Kallirrhoe Parrén, who has written three novels which she calls collectively "The Books of the Dawn," and individually, "The Freed-woman," "The Witch," and "The New Contract."

The classical school of Greek drama is now best represented by M. Bernardakes, a native of Mitylene, who has studied the dramatic literature of many lands, and imitates Shakespeare, without the master's fire. He has chosen his subjects from various periods of Greek history. Merópe is taken from ancient Greece, Euphrosýne from the Court of Ali Pasha of Joannina a century ago. In Mar'ia Doxapatrê he has borrowed his characters from the French conquest of Morea in

the thirteenth century; the two conquerors, Guillaume de Champlitte and Geoffroi de Villehardouin, are among the *dramatis personae*, and the heroine who gives her name to the play is the daughter of an Arcadian *Archon*. He has also written a Byzantine play on the promising subject of Nikephóros Phokàs, the great general who reconquered Crete from the Saracens in the tenth century, and was rewarded by the imperial diadem, and this drama was presented in Athens on March 19, 1905.

Among the playwrights who have chosen modern themes are M. Charálampos Anninos and M. Sourès, But in Greece, as in England, the drama flourishes best in adaptations and translations. Thus, M. A. Vláchos has rendered the *Ædipus Tyrannus* of Sophoclê, and M. Constantine Hadjópoulos has translated Goethe's *Iphigenia in Tauris*. A French play on the latter subject has recently been written by M. Jean Moreás, a Greek author of great promise, who lives in Paris. Of course, French comedies, alike in translations and in the original, are common in a city where most educated people speak French. Even Ibsen has been played at Athens in a Greek version. Some idea of the prominence of the drama in Greece may be had from the fact that Prince Constantine, of Greece, contemplates visiting America this fall for the purpose of producing in New York some of the ancient Hellenic tragedies. With him the crown prince will bring a distinguished company of writers, artists, professors, and aristocrats, representing the finest intellects, great-

est beauty, and purest lineage of the country of oldest culture.

Surveying the field of contemporary Greek literature, it can not be said that it is a paying profession to the author. Except newspapers and history, the Greeks read very little, and the novel or volume of short stories seldom has a pecuniary success. When we consider that free Greece is a small country, and that the strict Turkish censorship, notably at Smyrna, prevents, or at least greatly hinders, the circulation of Greek books among the large Hellenic population living in the Ottoman Empire, it will be seen that an author who writes in Greek appeals to a very limited public. It goes without saying that a nation so keenly intellectual will one day show us the immortality of Greek genius in a language which, if at times mutilated, has never died."

CHAPTER XIV

PUBLIC EDUCATION

GREECE seems to desire before all else academicians, philosophers, and poets; later on she will produce carpenters and locksmiths." Thus wrote the scholar Buchon during the reign of Otho, and the same tendency has gone on since Buchon's time. The old Greek song of the lad who stole out, in the evil Turkish days, by the light of the moon, "to study letters, God's poems," is still true of the poor Greek boys who will practice heroic self-denial in order to learn; while sacrifices scarcely smaller have been made by others, who have denied themselves marriage and other advantages in life, in order to bequeath large sums for educational purposes.

The educational system at present in vogue recognizes three grades of public schools—the primary, or deme schools, the Hellenic schools, and the Gymnasia. According to the latest figures compiled by the ministry of education, there are 3,123 public primary schools, with 189,903 pupils of both sexes. It may be remarked, in passing, that except in very small places, the education of the two sexes is conducted in separate schoolhouses, and this remark applies to all three grades of schools. Accordingly, out of the primary schools above mentioned, 523 are for girls, who frequent them to the number of 39,745. The girls do not go

out to school in such numbers as they might, because many old-fashioned parents think that education is bad for their morals, and unfits them for domestic life, and it is only in recent years that there have been many elementary schools provided for them. The instruction in the public primary schools is carried on by a staff of 4,055 teachers.

Elementary education is compulsory; but, till late years, owing to want of funds, the government was not very strict in enforcing the law; indeed, in Thessaly, the latest acquisition to the Greek kingdom, where the inhabitants are cultivators of the soil, and are more anxious than most Greeks that their children should follow in their footsteps and remain on the land, there is still a large amount of illiteracy, and attendance at school is by no means universal. Poverty is, however, no bar to elementary education, for the parent is not called upon to pay for the instruction of his children in the deme schools. Those institutions are maintained in three different ways. In some places, such as Athens, Patras, and other rich towns, the whole cost is defrayed out of the municipal funds. In other demes, the resources of which are not so large, the expense is divided between the municipalities and the state. In yet a third class of demes, those which are very poor, the state supports the whole burden of the elementary schools. Thus the requirement of the constitution is fulfilled, which states that the government shall contribute to elementary education "in proportion to the necessities of the demes."

The deme schools fall into two divisions, the so-called "common schools," which contain only four classes, and where the curriculum extends over four years, and the "complete schools," which have the full complement of six classes, and where the pupil remains six years. These latter exist only in the capitals of the twenty-six prefectures into which Greece is now divided, and in the larger of the subordinate towns. Boys and girls are expected to begin attendance at the elementary schools from their sixth year, and the curriculum is the same for both, except that the girls learn needlework. The subjects taught in the "common schools" include religion (Roman Catholics and Jews having their own separate religious instruction), reading, writing, arithmetic, geography, ancient and modern Greek history, singing, and drawing. It is very important to notice that the reading books are all written in the pure Greek now in vogue, from which the ordinary phrases of the vernacular are rigidly excluded, so that a boy who has always heard water called *neró* and bread *psomi* in his parents' cottage, will suddenly find himself confronted with the classical equivalents, *hydor* and *ártos*, when he embarks on his first reading book. Some schoolmasters even complain that the language is at times so archaic as to be quite unintelligible.

As regards history, that of ancient Greece is first studied in the third year, that of modern Greece in the fourth. In the "complete" schools the pupils begin medieval Greek history; indeed, the fifth year's

course includes a little handbook containing a brief account of the fortunes of Hellas, from the date of its conquest by the Romans down to the period of its regeneration, and including brief biographies of the principal heroes of the War of Independence. Of course such manuals must of necessity be scrappy; but they are intensely patriotic, rather than severely impartial in tone, gloating over the defeat of the Bulgarians by Basil "the Bulgar-slayer," in the seventh century, depicting the Turk as mostly black, and pointing out, in conclusion, that Macedonia, Thrace, Asia Minor, the Turkish islands in the Ægean, Crete, and Epiros still await their liberty. It is significant in the light of modern politics, that in the maps used to teach geography in the elementary schools, the region between the Danube and the Ægean is described, not as "the Balkan," but "the Hellenic" Peninsula. And in the maps which show the extent of Hellenism, Cyprus is put down as a Greek island.

In the two highest classes of the "complete" elementary schools the pupils read some of the easier ancient Greek writers, such as Xenophon and Æsop, and also study botany, geometry, and a little geology. Readers alarmed at this comprehensive program of studies will learn with relief that, by a recent law, gymnastics are compulsory for all, girls as well as boys, except those physically defective, in all public and private schools, for at least three hours a week, and that regularly once a month all the pupils are enjoined to take more or less long walks, accompanied

by their masters. The same enactment provides that every school shall have a gymnasium attached to it, and maintained at the cost of the state, and that whenever possible swimming shall be taught to all school-boys, and that those in the upper classes of the intermediate schools shall practice rowing and shooting at a target. Every year, during the last weeks of Lent, gymnastic competitions are held, in which all the schools take part. Thus the old Hellenic ideal of education is being revived. There are no half holidays in the Greek schools, but on the great festivals of the church they are closed, and there is a long summer vacation from June 14 to September 16, when the scholastic year for all public schools begins.

The teachers in the deme schools are of three classes; the so-called *demodidáskaloí*, who form the highest class, and who must have studied for three years in one of the four training colleges which have been founded at Athens, Tripolis, Larissa, and Corfù; *grammatistai*, who have studied only one year; and the *grammatodidáskaloí*, the lowest class, who are eligible if they have passed through the Hellenic schools. Fortunately, the number of the highest class are increasing every year, while those of the two other classes show a corresponding diminution. The female teachers are expected to have spent seven years at the girls' college at Athens. From the pecuniary point of view, the prospects of an elementary school-teacher can not be described as alluring. The director of a deme school receives not quite \$25 a

month, a directress the miserable monthly pittance of about \$18, and even these sums are not always regularly paid; hence their lives are a struggle for a bare subsistence.

As regards the supervision of the deme schools, there is a council for the purpose in each prefecture, composed of the bishop, the director of the Gymnasium, or the head of the Hellenic school in case there is no Gymnasium, the inspector, and two members of the local community, one of whom must belong to a learned profession, while the other must be either a merchant or a manufacturer. The inspectors are almost always men; indeed, there are only three ladies in the whole of Greece employed in the inspection of schools.

Next after the deme schools come the Hellenic schools, of which there are 276, with 18,080 pupils. The name is somewhat misleading, because, in one sense, all Greek schools are Hellenic; but it has been bestowed upon these particular institutions because of their specially classical curriculum, on the analogy of the German Latin school. Here the average age of the pupil is from twelve to fifteen years; but attendance is voluntary. As, however, the pupil pays only about \$1.25 a year in fees, and the state makes up the rest, expense constitutes no bar to the prosecution of studies beyond the elementary stage. The Hellenic schools usually consist of three classes; but the two highest forms of the "complete" deme schools are reckoned as equivalent to the two lowest of the

Hellenic, so that a capable pupil who goes from the former to the latter, is usually placed at once in the second, or even the top class. The full course here is three years, and the curriculum, which is fixed by the ministry of education, provides for from twenty-seven to thirty hours' work a week. Both Roman Catholic and Orthodox pupils hear sacred history lessons in class; the Jews only that of the Old Testament; theology proper is taught to the Catholics at home by teachers of their own creed—an important provision, as the Cyclades, where there are many Roman Catholics, have the largest number of Hellenic schools,—to the Jews by their own rabbis. Among the profane subjects are mathematics, orthography, calligraphy, drawing, physical science, geography, modern and ancient Greek, the last-named having, as is natural, the lion's share, or from seven to eight hours a week of the curriculum of these preeminently classical schools. The pupils grapple with the lost riddles of the ancient grammar, and read *Æsop*, *Ælian*, and *Xenophon*. The historical course is mainly the same as that for the highest forms of the "complete" deme schools, and includes ancient and some part of modern Greek history, stopping short, as usual, at the reign of *Otho*. The study of foreign languages begins with the second class of the Hellenic schools, when the young Greek applies himself to French for two hours a week. In the highest class, one hour a week is set apart for Latin—a subject of dubious value for the heirs of ancient Greek literature. Latin literature being admittedly an

excellent copy of the Greek classics, it may be asked why young Hellas should pour over the "Æneid" when it counts the "Iliad" among its national heir-looms. Accordingly, there is a movement in Greece for the abolition of Latin. In the Hellenic schools three hours a week are appropriated to gymnastics, which are practiced for an hour every other day, the same law applying in intermediate education that regulates physical exercise in the elementary schools. The directors of the Hellenic schools are paid about \$80 a month.

The highest grade of public schools is represented by the Gymnasia, which together with the Hellenic schools, compose what is called intermediate education. Of these there are forty, with 4,459 pupils. The curriculum here lasts four years, corresponding to the four classes into which the pupils are divided. Even here the pupil pays nothing except an entrance fee of \$2.50 for the first six months, and \$1.50 for the second six months of each year, the state paying the rest; so that except for the cost of school-books, which devolves on the parents, we may say that not only elementary but also both grades of intermediate education are practically free. The course in the Gymnasia is preeminently classical and theoretical. Out of the thirty-one to thirty-five hours a week devoted to work, ten are assigned to ancient Greek, and two or three more to Latin, while French, the only modern language taught in any of the public schools, has only three hours set apart for it. Here the pupils study the chief master-

pieces of their ancient literature: Thucydides and Plato, Homer, Æschylus, Sophocles, the orators, and "the easier parts of Aristotle"—if any part of that philosopher can be so described. In Latin they are not so far advanced, studying Cæsar, Cornelius Nepos, Livy, Sallust, and Cicero among the prose writers, and Ovid, Horace and Virgil among the poets. Sacred history and theology, mathematics, botany, zoology, philosophy, and logic are minor subjects in the highest class. In the last year the pupils study the geography of the world; and in history the Gymnasia course includes both Greek and general European history, that of Greece down to the War of Independence, that of Europe down to 1815. Five hours a week are devoted to gymnastics. The monthly salary of the director of one of these schools is but \$55 at the most.

In addition to the public schools, Greece also has 211 private elementary schools, of which 147 are for girls, with 8,710 pupils, and 16 private intermediate schools, with 1,149 pupils, of which the college at Corfû, called after Capô d'Istria, is a good example. If a child's parents so desire, he may enter one of the private elementary schools instead of a deme school; and the subjects taught are exactly the same in the private schools, elementary and intermediate, as in the public schools of corresponding grade. They are chiefly frequented by the children of parents who live in "enslaved Greece," and who therefore can not look after their children personally, and by the offspring

of those free Greeks who desire more select companions for their children.

Two institutions for the education of girls deserve special notice—the *Arsákeion* and the Hill School, both at Athens. Some sixty years ago, M. Arsákes, a wealthy man from Joannina, gave a considerable sum for founding an educational society, which with aid of a government subsidy, owns the *Arsákeion* and its three branches at Patras, Larissa, and Corfù, containing between them 1,800 pupils. There is a kindergarten preparatory to the other grades, and the pupils when six or seven years old enter the elementary school, and from there to the intermediate, organized on the same lines as the deme schools. Then there is a training school, spoken of before, which grants certificates to female teachers in public schools. The expenses in this school are very slight, being principally a nominal sum to those who eat and sleep at the school. The *Arsákeion* corresponds to the American normal school and its training departments.

The Hill School for girls was founded in 1831 by an American missionary for whom it was named. It was started in an old Turkish house; in fact, the earliest lessons were imparted in a cellar, as houses were few and hard to obtain. Four years later it was removed to the house which it now occupies, and its present directress is Miss Masson, a niece of the founder's wife, so that continuity of management has been preserved. The Hill School has 36 boarders and 161 day pupils. The ages of the children range from

five to seventeen, and there are ten classes. Here, too, the government prescribes the hours of work.

There are night schools for poor boys and commercial schools, two of the latter being supported by the government, and there are private technical schools and academies. But the apex of literary education is the University of Athens, which was founded as far back as 1837, or soon after Athens became the capital. It is divided into five faculties: theology, law, medicine, philosophy, and mathematics, the last including also a pharmaceutic school, the course for which is three years, or one year less than for the other four faculties. Lecturers with a reputation, such as Professors Karolides and Lámpros easily fill the class-rooms, not only with students, but with outsiders, and even foreigners attend them. Taken as a whole, the staff of the university is a very able body of men, and the reason may be found in the fact that, though they are appointed and paid by the government, they very rarely lose their places when a change of ministry occurs."

CHAPTER XV

ARCHEOLOGY AND ART

GREECE, more than any other country, lives upon its splendid past, and, accordingly, the preservation of its classical monuments and the discovery of long-buried treasures of ancient art, which in some places would be regarded as a harmless hobby, is there a recognized and integral branch of the national existence. The Greeks are perfectly well aware that the vast majority of their foreign visitors are attracted by the monuments of ancient Hellas, and they are shrewd enough to see that the latter are a valuable political asset, as well as a splendid artistic heritage. The Hellenes, in the words of the practical Roman, have "often been saved by their ancestors;" and, even in these unsentimental days, the possession of the Parthenon is of more use to Greece than all the debates of *Boulé*. No wonder, then, that much attention is paid by the state to archeological researches, or that foreigners are encouraged to found archeological schools and make excavations, with the proviso that no works of art shall be taken out of the country.

The Archeological Department is placed under the supervision of the ministry of education, and its director, "the general ephor of the antiquities," as he is officially styled, has long been M. Kavvadias, who has

been recently elected to an honorary chair of archeology at the university, and is at the same time secretary of the Greek Archeological Society. Under M. Kavvadias are four other "ephors," three assistants, an architect, and fifty-one "guardians" of the antiquities. Relatively to its means, the government is liberal in its grants to archeology. M. Kavvadias receives \$900 a year, or rather more than the salary of a Greek Lord Justice of Appeal, and in the budget of 1903, \$20,705 was spent upon this department. But Greek archeology has a far larger source of revenue than any mere government grant. Quite early in Otho's reign, in the same year that saw the foundation of the university, the Archeological Society sprang into existence. True to their zeal for culture an archeological museum had been started by the Greeks at Ægina, then the seat of government. No sooner had Athens become the capital than Pittákēs, the first director, or "ephor," founded a museum there, and three years later the Archeological Society originated in a meeting on the sacred rock of the Acropolis. In 1874 the funds of this society, and with them the cause of archeology, received an immense impetus by the institution of a lottery for its benefit, and in 1887 this lottery was made a monopoly of the society. At first only 100,000 tickets a year were allowed to be issued, but this number was subsequently increased to 225,000, an increase which tripled the society's revenue. The tickets are sold in the streets by the shoe-blacks at 15 cents each, and the drawing takes place

four times a year. The first prize is as much as \$4,000; the next two prizes are \$500 and \$300; the fourth prize is \$150, the fifth \$75, the next fifty are \$15 each, and the following two hundred are \$5 each. The average net yield of the lottery, after deducting the prizes and the commission on sales of the tickets, has been about \$40,000. The society's monopoly has been destroyed by another lottery for the navy.

Of the foreign archeological schools, the oldest is the French, founded as far back as 1846, which receives in its palatial buildings not only French, but also Belgian and Dutch students. Its chief excavations have been Delphi and Delos—perhaps the two most famous sites laid bare by the archeologist—and it has also undertaken similar, if less striking, work at Amorgos, Santorin, Nemea, Corinth, and other places. The French do not spare money where archeology is concerned; on a single year's work their school lately expended over \$20,000; and when their long task at Delphi was completed at a cost of \$160,000, the French minister of education came over himself to visit the scene of their excavations.

Next in point of seniority comes the German Archeological Institute, founded in 1874, whose director, Dr. Dörpfeld, is one of the institutions of Athens, having resided there many years. The Germans have done their share of excavation in Greece, and on the Olympia alone their government has spent \$200,000, and the Reichstag gives an annual allowance of no small sum to the institute.

The British School is now twenty-two years old, and is, next to the Legation, the most important British institution in Athens. As in the case of the adjacent American School, the Greek government gave the piece of ground for the site on the slopes of Lykabettós; but the boon of a decent road up to the twin schools has so far been denied. In addition to the main building of the British School, there is in the grounds the "Macmillan hostel," built in 1897, which contains the library of the late historian, Finlay, a mine of information for all that concerns the medieval and modern history of Greece. At this "hostel" students are admitted to reside at the small cost of from \$3 to \$5 a week. Great Britain is not very generous in her support of this school, but, in spite of shortage of resources, it has done some good work, excavating the theater at Megalapolis, and other excavations in the islands of Melos and Cyprus.

The American School began its existence in 1881, and has the large excavations at Corinth to its credit, and those at Eretria and at the Herœum of Argos, besides less important work. It is supported by the American colleges and universities, and is fortunate in receiving larger financial support than its neighbor, the British School. One of the most successful of American archeologists who operated in Greece was Dr. Schliemann, a one-time resident of Indianapolis, Ind., who uncovered the ancient city at Mycenæ, and died firm in the belief that he had discovered the Troy of Homer's Iliad.

The National Museum at Athens is so well known that it scarcely needs mention. Like all other museums in Greece, admission is free. Greece scorns to adopt the Italian system of exacting payment for every single visit to every collection of antiquities. The custodians of the various antiquities up and down the country are usually well informed about the objects they have in charge. The old guardian of the excavations at Eleusis may be taken as typical of the class. He has a true love of the statuary in the museum; he will point to a lovely little statuette, the head of some Greek Mary Anderson, and remark that "it seems as if it could talk;" he will surprise you with a quotation from the Homeric hymns at the fountain of Kallichoros, and knows as much about Hadrian as about the present condition of the place where he lives. Often the custodians wear the picturesque national dress, and when one sees them thus clad, among the ruins of some lonely temple, one realizes what Greece looked like two generations ago.

As is natural in a place where so much store is set on culture, Athens is well provided with libraries. That of the *Boulé*, to which foreigners are courteously admitted, and which has been freshly arranged, is very rich in all that relates to Greece; while the National Library, which was founded by M. Vagliano, the famous Kephallenian millionaire, and his two brothers, would reflect credit on any city. There is a considerable library at Corfù, and collections of books at other places; while, by a curious freak of fortune, two small

hill towns of the Peloponnesus, Andritsaina and Demet-zana, are provided with libraries. All these receive grants from the government.

If modern Greece can not boast of artists who can vie with the celebrities of ancient times, she is not devoid of either sculptors or painters. The best sculptor is said to be M. Philippôtes; in the next category comes M. Sôchos, who designed the new statue of Kolokotrones, erected in the little square near the *Boulé*. It is a curious fact that most of the best sculptors and painters come from the island of Tenos, because of the long Venetian influence there. Thus the late M. Gy'zes, the best painter of modern Greece, was a native of that island. Now that he is dead, the first place among living Greek painters is awarded by good critics to M. Lútras, who is no longer young. Among genre-painters and portrait painters are M. Jakovides, director of the National Picture Gallery, and MM. Roílós, Mathiopoulos, Geraniôtes, Oikonómou, Kontópoulos, Othonaios, and Phríxos. The chief marine painter is M. Volonákes, who lives at the Piræus; he has resided in Germany and Austria, and the Austrian emperor bought his picture of the Battle of Lissa. MM. Prosaléndes and Hadjes also take the subjects of their pictures from the sea. Among landscape painters may be mentioned MM. Phokâs and Hadjôpoilos, and Mlle. Laskarídou. All the three best water-color artists hail from Corfû—MM. Giallinâs, Bokatsiâves, and Skarvéles. Besides Mlle. Laskarídou there are several other lady artists; and no fewer than

eighty ladies exhibited at the exhibition of women's paintings held recently. The best is, I am told, Mlle. Flóra, and three other ladies called Asperiótou, Anna Papadopoulou, and Maria Skoupou, are also good artists. The first of this quartette is not, however, a native of Greece, but of Bourgas in Bulgaria; the second is also well-known as having made the designs for the school of needlework founded by Lady Edgerton, wife of the British ex-minister in Athens. There is an art school for ladies in Sophocles Street, and also a department of fine arts at the Polytechnic. Art exhibitions are usually held every year at the Zappeion or the *Parnassós*, so that many things are sold in Athens. Of public collections of paintings, the most promising is the National Picture Gallery, to which Greeks from abroad are beginning to send contributions; not long ago it received sixteen pictures from a Greek lady living in Russia. The best private collection is that of M. Skoulouides, in the fine house in the Constitution Square. There are also a great many old pictures in the Ionian Islands, dating from the Venetian times. Art does not enjoy any large amount of royal patronage, for Prince Nicholas is the only artistic member of the royal family, having painted a little himself.^o

CHAPTER XVI

LOCAL GOVERNMENT

MUNICIPAL government is not, like parliamentary institutions, a comparatively new thing in Greece. Long before the Turkish conquest, Hellenic communes had existed, and the conquerors wisely abstained from destroying the local liberties of the people. Thus, when the Greek kingdom was formed, there was a considerable fund of administrative experience to be found in the Hellenic communities. Under Otho, Greece was divided into eleven prefectures, subsequently increased, after the additions to the kingdom under his successors, to sixteen. Nine years ago, however, M. Theotokes, then Prime Minister for the first time, reorganized the local administration, bringing the number up to twenty-six, in order (so it is said by his opponents) to strengthen his local influence and to provide places for his supporters. For a country of the size of Greece, these numerous administrative divisions are quite superfluous; indeed, an able party leader once assured me that there ought to be only five prefectures, corresponding with the five natural divisions of the country—the Peloponnesus, Continental Greece, Thessaly, the Ionian Islands, and the Cyclades. In that way, he said, not only would money be saved, but a better class of men would be found holding positions of such greatly enhanced importance.

At the head of each prefecture is the nomarch, who is appointed by the king, on the proposal of the Minister of the Interior. There are two kinds of nomarchs—those who are administrators by profession, having risen from the lower grades of the civil service, and the political species, usually government supporters, who have lost their seats at the last election, and are compensated in this way. Unfortunately, after every change of ministry, many nomarchs are dismissed in favor of ministerial favorites, and not long ago a premier rewarded an unknown man who had been his host during an electoral tour, by making him a nomarch when he came into power. Sometimes the ministry, instead of actually dismissing a nomarch whom it views with disfavor, removes him from a good nomarchy to a bad one, sending him, for example, from busy Volo to inaccessible Karpenisi. But though a government nominee, while his tenure lasts, the nomarch is a little emperor. His powers, which are regulated by an enactment of 1845, still regarded as a model of what a law should be, are very wide. In his little kingdom he represents not only the Minister of the Interior, but the whole cabinet, so that his authority extends into every branch of administration. "The nomarchs," says one article of this decree, "are subordinated to each of the ministries," though, of course, they are most directly concerned with that of the Interior. They carry out the law relating to conscription, look after the preservation of order and the public safety, see to the prisons, the hospitals, the cemeteries, and

the various local philanthropic establishments, care for the poor and the orphans, take measures against fires, floods, and dangerous beasts, try to prevent the spread of infectious diseases, and superintend the lighting of the streets. The improvement of agriculture, the planting and protection of trees, the maintenance of the public buildings and the public roads, and the draining of marshes, do not exhaust the long list of their duties. Theirs it is to check the abuses of the freedom of the press, to superintend the administration of the funds by the demes, to take the census, and to watch over emigration. A nomarch may have relations with foreign consuls resident in his prefecture, and therefore represents the foreign office. He has to protect freedom of conscience and prevent proselytism, to look after the administration of ecclesiastical property, to improve education, to see that the scholastic laws are enforced, to inspect all the schools of his district, to preserve ancient works of art and to prevent their exportation—functions which are his by virtue of his dependence upon the Ministry of Education and Ecclesiastical Affairs. He aids the tax-gatherers, thus assisting the Minister of Finance. He is compelled by law to travel through his district twice a year at least—no easy task in the case of the nomarch of the Cyclades; he may not leave it without the permission of the Minister of the Interior, and at the end of the year he has to send in a report to that functionary on his past administration. For these manifold duties he receives the annual salary of \$750.

Since the reform of 1899, eparchies, which were subdivisions of the prefectures, have ceased to exist, so that there is nothing between the latter and the demes. Of these there are 439, which fall into three classes, according to population. Sometimes a deme embraces one town or large village; often fifteen or twenty hamlets form a single deme. In demes of the first class the municipal council consists of eighteen councilors and six deputy councilors; in those of the second, it is composed of twelve councilors and four deputies; in those of the third, it is composed of eight councilors and two deputies. All these councils are elected by manhood suffrage for four years, the municipal elections always being held in September, though the municipal year does not begin until December 8. Each candidate for election must first pay a sum of \$3.25 to cover the expenses of the returning officer. They may impose a two-per-cent duty on all articles imported into the deme; for example, a pair of boots bought at Athens will be liable to a tax if sent to Piræus. There are no special separate apportionments made for municipal lighting, etc., all local expenses being lumped together in one apportionment. The municipal councils have the right to contract loans; thus the municipality of Patrus has raised a loan of \$781,250, and that of Corfù has borrowed a large amount from the national bank for the new theater; but in such cases the consent of the nomarch must first be obtained. An appeal, however, lies from his decision, in case of refusal, to the Minister of the Interior.

At the head of the deme stands the demarch, elected at the same time and in the same manner as the council. His election in large towns, such as Athens and the Piræus, causes the greatest excitement; and in remote islands, which are shut off for days from communication with the central government, the demarch is a far more real and important personage than the Prime Minister, who may be here to-day and gone to-morrow, while the local ruler is in power for four years certain, and may be reelected. "One man, one vote" is the rule alike for parliamentary and municipal elections, but in the former a voter may choose whether he will vote in the place where he lives or in that where he was born, while in the latter he has no such choice. In both classes of elections the method of voting is the same, and was adopted from the system prevalent in the Ionian Islands during the British protectorate. As soon as a voter enters the room, he gives his name to the clerks, who cross it off the list of voters, unless he has mistaken his polling station—for those whose names begin with certain letters have to vote at certain places. He then proceeds to the boxes, of which there is one for each candidate, with his name and photograph above it. The candidate, or his representative, may stand behind his own box, and calls out his own name as the voter, whose name is also shouted out, advances. At each box the voter is handed a buckshot by the person behind it, which he drops into the box. The box is divided into two parts, marked outside

respectively "No" and "Yes," the former being painted black, the latter white, and inside there are two canvas bags, into one of which the vote drops. The law orders strictly secret voting, but fanatical partisans often "vote with the right hand" to show that they are voting against the candidate, and some even shout out, "I can't!" as they vote at the box of a candidate not to their liking. After the voting is over, the shot are emptied into a wooden board with holes in it, which contains five hundred pellets; a false bottom is then pulled out, the balls all fall into the tray below, and five hundred more are put in. The votes are counted by a committee of five and a secretary, but with all these precautions, as one of them told me, it is difficult to prevent fraud in a rapidly growing commercial center like the Piræus, with an electorate of fourteen thousand, drawn from all over Greece.

There are two vital questions of municipal government at Athens—water and the maintenance of the roads—which have not yet been solved. It has been said that the twin plagues of the Greek capital are "dust and politics," and there is rarely a long cessation from either. The scheme for bringing water from the Thriasian plain has been abandoned after considerable waste of time and money, and it is now proposed to tap the Stymphalian lake. There is a considerable amount of water at some depth below the surface even in Athens, which at present is allowed to be wasted; but nothing like a thorough water supply for the needs of the growing capital can

be secured till the government takes the question up and brings water either from Lake Stymphalos or from the river Melas in Boëotia. A preliminary arrangement has lately been made between the demarch and a foreign engineer for increasing the water supply at a cost of \$625,000, to be paid out of the money left by the late M. Syngros for that purpose. At present the best drinking water is brought in large, picturesque, earthenware jars from either Marousi or the "Ram's Head" spring at the monastery of Kaisariané, and every day carts full of them traverse the streets and sell the water. Meanwhile, lack of water causes the inadequate watering of the streets. Unfortunately, the roads of Athens are not placed under the same authority. Some belong to the municipality, others to the state, and the former contends that it does its work of watering and repairing better than the latter. An unprejudiced American can only say that the streets of Athens reflect no great credit on either.

Parliamentary government has answered, on the whole, fairly well in Greece. The Chamber of Representatives has served as a safety-valve to an excitable people, peculiarly fond of discussion, hot in contention even when not factious in conduct. No doubt there have been scenes of violence and illegality, unconstitutional enterprises, and even acts tending to subvert the liberties of the nation, within the Greek Chamber; but it is right to add that those incidents have not been more discreditable than similar

scenes and acts in other legislatures. The Greeks have shown that they were fitted for representative self-government; just as the present king of the Greeks has shown that he is fitted to be a constitutional monarch of a free people. The ministry of Greece comprises the departments of the Interior (Public Works, Post and Telegraphs, Roads, Police, etc.), Instruction and Religion, Justice, Finance, Foreign Affairs, Army and Navy. The holder of any one of the several portfolios may occupy the position of President of the Cabinet.

The profession of politics, like every other, is an open career; and not only are the Greeks naturally inclined to the methods of parliamentary government, and disposed by their training and traditions to throw themselves with fervor into the business of debate and intrigue, but the circumstances of the country render the competition for every political office exceedingly keen. The ministers in power are constantly besieged by a host of qualified candidates; and it is needless to add that some of the worst evils of competition are experienced as the result of this plethora of politicians. The crowds of able men, all anxious to serve their country and themselves, are like a swarm of bees crowding round a hive which is too small for them. If the hive could be enlarged, every bee would find its cell, and apply itself to a profitable work. Failing that, they will crowd upon each other, impede each other's industry, and prevent the achievement of any valuable result.

It is useless, in the existing state of things, to expect that this severe rivalry, with all its injurious consequences, can be brought to an end. There is an honorable understanding in Greece that the rights of citizenship extend, practically if not legally, wherever the Hellenic race exists. Epirotes, Macedonians, Cretans, are all good subjects of King George when they come to Athens, and the right of all is admitted to take their share in the service of their country. Attempts have been made to overcome, or at least to check, the disadvantages of excessive competition, but hitherto with little success. The ministerial crisis of 1875, which created an intense excitement throughout the country, and which at one time even threatened to develop into a revolution, turned specially on this point. The constitution was menaced by the conflicts of the leaders, who, more or less unblushingly, admitted that they derived their strength from place-holders and place-seekers, and who, having risen to power by corruption, endeavored to fortify themselves by illegality. Public opinion expressed itself boldly and sternly. The eyes of the nation had been opened to the worst abuses of a system which was sapping the morality of the state; and after a short but severe struggle, the honor of the country was vindicated, and the constitution was solemnly ratified.

Unfortunately the evils in question have recurred more than once. The swarms of place-hunters still exist; Greece is no better able than before to find work for the vast overflow of talent which clamors

for employment. There is only one way in which she can be delivered from this, as from most of her other troubles. Until the Greeks are in possession of a field ample enough to occupy the capacities and energies of the whole race, it is impossible that they should rise to the highest level of national life.⁹

CHAPTER XVII

COUNTRY LIFE

THE Greek has in all ages been a lover of the town. It is difficult to make the Athenians understand how any educated person can wish to live for long in the country, and very few well-to-do Greeks have country seats where they pass a portion of the year. Yet in the whole of Greece there are only between twelve and sixteen towns with a population of more than 10,000, and of these the capital alone has attained to the dignity of six figures. Accordingly, a large part of the total population lives in the villages and hamlets scattered about the land.

Among the country people, as a rule, the best qualities, physical and moral, of the race are to be found. It is astonishing how many eminent personages have come from Akarnania and Aitolia; the best pupils in the schools come from the out-of-the-way districts of the eastern Peloponnesus. One generally notices that the finest men in the country districts are those who continue to wear the national dress, while the younger generation, which has more usually discarded it, seldom produces such splendid specimens of humanity as one sees among the seniors. The modern Spartans, for example, who hardly ever wear the national costume, preferring the black tail-coat, despite the

absolute unsuitability of black for the Hellenic climate, are mostly undersized men—physically, at least, not “such as the Doric mothers bore.” The old costume is much more commonly worn in some places than in others. At Thebes there is a great deal still to be seen, in keeping with the Turkish-looking houses of the main street. In the mountainous region round Naupaktos it is predominant, and the Albanian villages of Attica furnish the capital with numbers of fustanella-wearing men and picturesquely clad women who come into the town for the marketing trade. The proper insular costume consists of very full breeches, the baggy portion of which hangs down between the legs, stockings, a scarf round the waist, a sleeveless jacket, and a scarlet fez, with a blue tassel. The garments worn by the peasants of Euboea, as I saw them on the occasion of the Chalkis exhibition, are the finest worn anywhere. The women were laden on neck and wrist alike with medieval and Turkish coins, which had long been heirlooms in their families. The white, home-spun petticoats, edged with colored embroidery; their long, sleeveless coats, sometimes white, sometimes colored, according to the taste of the wearers, and showing the embroidered sleeves of their undergarments; the zouaves, and their smart aprons, worked in some cases to match the sleeves; their girdles, with enormous clasps; their head-dress of a yellow handkerchief; and their high-heeled shoes—all these contrasted agreeably with the “European” finery of the Chalkidian ladies of quality. What a relief, too, after

the top-hats and dress-clothes of the male notabilities, who waited on the king, to gaze on the snowy fustanellas of the old peasants! Prince George has tall Cretans in Cretan costume with him on his frequent visits to Athens. But the day will come when the national costume will be abandoned entirely.

With the costume many customs are passing away. Tenos still preserves the ancient practice of the "evening sitting," a gathering of old people, usually in the evening, for the purpose of telling stories. Some of these Tenian tales, which have been published by a local schoolmaster, are veritable romances of palpitating interest.

The belief in the evil eye is still prevalent. At Syra a wooden cross is nailed on the bow of a boat as a preventive. To admire a child is considered as certain to bring misfortune upon it, and an elaborate system of divination is practiced, to discover whether the infant will escape. A friend of mine at Syra one day found one of his servants burning charcoal in front of his baby, and throwing cloves into the fire. On inquiry, he was informed that some one had incautiously said that it was a pretty child, and they accordingly feared that it would die. Fortunately, the cloves did not burst with the heat—a sure sign that the evil eye will have no effect! In Euboea I found that it was regarded as unlucky to meet a priest, and the people consider it desirable to tie a knot in their handkerchiefs for every parson whom they meet. This is called "tying up the priest," and

is supposed to prevent the holy man from doing mischief.

As a favorable example of a Greek village, I may take that of Achmet Aga, in North Eubœia, the property of a Mr. Noel, an Englishman, whose father purchased the estate in 1832, at the time when the Turks left the island. The houses are mostly one-storied, with wooden shutters instead of windows, and the bread is baked outside, where an oven is usually to be found. We step over the recumbent forms of the pigs, which are basking in the sun before the cottage, and enter. In each house there is a low wall, behind which the animals sleep at night, for the peasants, like Eumaïos, the swineherd in the *Odyssey*, do not like to be away from them. It is only when the houses have two stories that the animals sleep below. Dried onions, maize, quinces, and other country products hang from the roof, and there are always eikons fastened on the walls, with a lamp in front of them. In one cottage I saw four, representing St. Paul, St. Demetrios, St. Basil, and St. Modestos, the protector of oxen. The houses are clean, and the rent of each cottage is a bushel of wheat a year; part of the land is farmed by the landlord, and the rest let out to peasants, who pay a portion of the produce as rent, so that these transactions are all in kind. On a sunny slope rows of beehives, made out of the trunks of trees and covered with leaves, can be rented by them for a few pence. The lord of the manor is everything to his tenants; and not only they, but the inhabitants

of the whole countryside, come to him for medicine when they are ill, bringing fowls or grapes as an offering for advice when they or their families are in trouble. The postmaster, who gets \$3 a month, is his cook and coachman combined; his overseer is the village mayor. The Greek church was built by his father; and the priest, a man of more education than most, able to speak a few words of French picked up at a gymnasium, is a frequent guest at his house, which he blesses on the first day of every month.

In the Peloponnesus and in Continental Greece the villages, owing to their mud walls, have an air of squalor which is lacking in the islands. The little towns of the Cyclades, with their snow-white, flat-roofed houses, reproduce a style of architecture which one sees in Tunisia and in the coast towns of Apulia, Barletta, and Monopoli—a style more Eastern than Italian. At Thera, for example, life is mainly conducted on the housetops; one man's vineyard is on the roof of his abode, so that he sleeps beneath his own vine. In that volcanic island, too, down by the water's edge, may be seen rock dwellings in the holes of the strangely colored cliffs, in which the fisher-folk live, like the Spanish gypsies in those near Gaudix and at Granada. Hermoupolis, though no longer the important place that it once was, is one of the best examples of a clean provincial town, supplied with very fine municipal buildings, a spacious square, the excellent "Apollo" theater, a market which is a picture in the season of lemons and oranges, and an

agreeable promenade, where the townsfolk take the sea-air in the evening or attend the open-air theater in the summer.

Many of the houses in Mykonos are full of old Spanish furniture, the proceeds of blockade-running long ago, and I remember one bachelor establishment there which was beautifully furnished. Andros, one of the islands of the Cyclades, has features of its own. It possesses a fleet of cargo steamers, plying to Cardiff and Newcastle, twenty-eight in all, which belong to the reigning clan of Empeirikos, of whom there are fifty in the little town. These seafaring men are an oligarchy of ships' captains, owning and sailing their own vessels, so that Andros, better than any other place, enables us to understand Hydriote society in the palmy days of that heroic island. Every public building, from the new fountains to the new church in the course of erection, owes its existence to the family of Empeirikos. In this little town there is an air of solid comfort and stability, and the old sea-captains, from the demarch downwards, remind one of a similar class in our old New England ports more than of other Greeks. Over some of the houses ships carved in marble show the occupation of their owners; and inside the furniture is solid, and the walls are hung with pictures and photographs of the Empeirikos family, who in summer dine together in numbers at one another's country residences out at Menetes—a paradise of rushing waters, lemon groves, and maidenhair ferns. In the interior of Andros one may still see the

towers of the *archontes*, with little projections at the top for cannon, and all the arrangements for pouring boiling oil upon the heads of the corsairs. Most of the towers have now been converted into dwelling houses by the addition of outside staircases; but the old doorway, far above the ground, the only access to which was by a wooden ladder, is still visible.

In Thessaly in summer, and in Boeotia in winter, one meets the nomadic Koutso-Wallachs, who form such a picturesque element in the life of Greece. My wife and I were once invited to a repast in the winter settlement of one of these Wallach clans. The chief of the clan, who was our host, is described on his visiting card as the "arch-shepherd." He was a man about forty, and of progressive ideas, perhaps imbibed at the Athens University, where he is said to have been educated. He is the first of the tribe to build a house,—a modern arrangement which his old father would never sanction,—and it was in this edifice, just finished, that we were entertained. There were colored rugs, the handiwork of the women-folk, upon the floor, with reed matting beneath them, and pillows all round the walls, against which we reclined, for chairs were entirely lacking. After our host's wife had offered us the usual brandy and coffee, a table, about fifteen inches high, and we sat on a couple of pillows at this very hospitable board, to eat a dinner composed of partridges, turkey, sardines, chickens, radishes, fish, Thessalian apples, and cheese. We asked the chief to allow his younger brothers to sit

down and eat with us; but this he would not allow, "for I am the eldest," he said; so while we sat and ate, they had to stand and wait—a striking example of the patriarchal rules existing among the Wallachs. Even after dinner, though he himself smoked, he would not permit one of his brothers, to whom I had offered a cigarette, to smoke in his or our presence—as used to be the case among old-fashioned Greek families also, where the sons were not allowed to smoke before their father. After dinner we inspected the winter settlement—a collection of huts, round in shape, very comfortable inside, and very well and closely constructed of reeds and branches. But our host objected to huts as a residences, because they burn so easily in a wind. From fifteen to twenty families formed his little kingdom, and on the journey from his summer quarters on Agrapha, some six hours from the Thessalian Karditas, from forty to fifty horses transport his clan and its belongings during its long march of twenty days. The women insist upon moving up to Agrapha in the summer, because the water and air there are so good; and on this summer outing teachers are taken along that the children of the clan may not run the risk of catching infectious diseases by attending the public schools. In the winter the children are allowed to go to the public school, but they return to the parental huts for the week-ends.

Corfiote life and society differ greatly from that of the mainland. Corfù has been blessed with the fruits of the earth and the beauties of nature since the time

when Homer placed there the marvelous gardens of Alkinoos, yet in few parts of Greece does such poverty prevail. Alike under Venetians and British, posts were created for the Corfiote aristocracy in the town which was also the center of social life and amusements, and thus a general distaste for country pursuits was produced. At present but very few of the Corfiote land owners live on their estates, and this absence of the owners has had the usual bad results. The smallness of most of the properties in the island makes the profits slender, and the paying in kind makes them hard to realize. The landlord or his agent must go in person to assess the amount of the produce, usually one-quarter, due to him, and has then to sell it, as best he can, in the market at Corfù. Besides, the island has only two main products,—wine and oil,—and when these fail, there is nothing upon which to fall back.

The life of the Greek sponge-fishers is more dangerous than that of their fellow countrymen. They all come from the islands of Aigina, Hydra, and Spetsai, from the picturesque little town of Trikeri, at the entrance of the Pagasaian Gulf, and from Hermione and Kranidi in Argolis, Hydra supplying the largest number and Aigina the next largest. Those from Hermione use the harpoon, or a species of drag-net fastened on to a sharp iron instrument; the others employ a diving apparatus, which is made in France, and costs something like \$300 for each complete suit. Aigina, where the sponge fishing has been established

for about forty or fifty years, and where the International Sponge Importers' Company has an office, sends out every season some forty-five boats provided with diving apparatus, and carrying from nine hundred to a thousand men, the average being about twenty to each boat. The boats are of three classes—the first class having ten divers each, the second six, and the third three or four. The business is managed on the profit-sharing principle. The boats of the first class are divided into ninety shares, of which thirty belong to the captain, five to each diver, and one to each sailor; those of the second class have from seventy to seventy-five shares; those of the third from forty-five to sixty. The divers usually receive a part of their money before they start. Exceptional arrangements are also sometimes made, and the proportion of shares occasionally varies; thus, a diver sometimes has six shares instead of five, or he may receive a special gift, and a sailor may have two-ninetieths instead of one-ninetieth of the profits of a first-class boat. During the season the divers on the best boats make a net profit of about \$375. Most of them save money and buy plots of land and plant vineyards; or become captains, and have laid aside a capital of \$5,000. One former diver has saved \$15,000 and is building two new boats. But there is the other side to the story. Owing to the careless use of the diving apparatus, numbers of the divers are afflicted with paralysis, and thus rendered unfit for any other occupation. It is stated that 85 per cent of the divers are more or less

paralyzed, and that on an average thirty-six deaths occur in a season. It is certainly to be wondered at that, considering the dangerous nature of the occupation, no doctor is sent out with the boats, and that there are no government regulations for the control of the fisheries. All that is done is to send a couple of vessels belonging to the navy, fitted up as hospital boats, to the north coast of Africa during the season.

The phase of country life in which the tourist is most interested is the hotel life of the various small towns. It is a great descent from the palatial caravanserais of the Constitution Square at Athens to the humble country *khan*. In many places you can not eat where you repose or repose where you dine, for the Greek divides the inn into two classes: "hotels of sleep" and "hotels of food"—a survival of the oriental method of travel, according to which the traveler brings all his food with him, and is simply provided with a room in which to sleep. Until quite recently it was customary, even in well-to-do middle classes, to sleep on mattresses spread upon the floor. I remember seeing the children in good homes of small tradesmen put to bed in this way and the parents then sleep as they say, "in the midst of their bairns." People now living at Livadia can well remember the time when beds were first introduced there; but the practice has now become general. Where, in a *khan* there are several beds in a room, it is best to pay for all of them in order to avoid the intrusion of other travelers, perhaps in the middle of the night. To keep out the

host and members of the family is not always easy. Their curiosity impels them to inspect the visitor's luggage and to watch the different processes of his toilet; and where, as is often the case, there are no glass windows, but only wooden shutters, which must be opened that one may see to dress, the other inmates of the *khan* are apt to stroll to and fro along the wooden gallery which usually runs outside the various guest-chambers and communicates direct with the courtyard below. Even a most scantily furnished *kahn* generally provides a pair of slippers, a piece of soap, and a hair brush (!) for the use of guests. As for washing arrangements, the best of the *kahns* have basins and jugs in each room; but in less civilized quarters a metal water jug, with a very narrow spout, like a coffee pot in shape, is placed in the passage, together with a basin of the same material with a perforated lid. One traveler then pours a little water over the hands of the other, who soaps himself as best he can, and then renders the like service to his companion.

Food at the Greek country inns consists mainly of variations of the theme of lamb. How the Hellenic lamb is ever allowed to grow up to mutton's estate is one of those problems which can not be solved. Wherever you go, lamb always figures on the bill of fare, usually in more forms than one. Roast lamb is the favorite dish, but the advance of Western ideas has not yet suggested the addition of mint sauce. Boiled lamb is also common; in fact, that animal is to the

Greeks what beer is to the German. Vegetables, except tomatoes and radishes, are unaccountably scarce, and butter practically unobtainable. There are many dainty French dishes to be had at Greek restaurants.

The absolute peace of the country in Greece is like nothing else in Europe. There is an inexpressible charm about the stony mountains, whose sole denizens are the goats, with here and there a shepherd in his coat of fleece and his savage but faithful sheep-dog, a worthy descendant of the Molossian hounds. For hours at a time you may ride over rocky paths without seeing a village and without hearing a sound, save that of an occasional goat bell. Who can forget the midday halts beneath the plane trees by some stream of pure water, or the welcome hospitality of some wayside cabin, where the shepherds will make way for the strangers at the fire, and offer them wine out of their scanty earnings? It is in the country, in the customs of the peasants, in their often Homeric phrases, in the noble outlines of the bare hills in the "countless smiles" of the blue waves that ancient Greece, the Greece of one's school days, comes back to one. It is sometimes said that the Greeks care little for beautiful scenery; they certainly need not go beyond their own doors to seek it. The day may come when their lovely country will be exploited, its conditions made regular, its paths smoothed, and its freshness spoiled. Meanwhile, Hellas preserves her eternal youth, her ethereal atmosphere, and her primitive ways.²

CHAPTER XVIII

THE ARMY AND NAVY

SINCE the close of the long struggle for independence, Greece has had only one war—that of 1897. But that short conflict revealed defects in the army of such a nature that since then military reorganization has been the cry of all political parties. It is generally felt that if Greece is to play a prominent part in Eastern affairs, she must have better weapons, better officers, and better-trained soldiers. But reforms proceed slowly in all parliamentary countries, and since the war ended, seven ministries have come and gone, program after program has been put forward, and yet the organization of the army remains practically what it was before the first shot was fired on the Thessalian frontier.

All Greek subjects between the age of twenty-one and fifty-one are liable to personal military service. There are, however, certain exemptions. In the first place, those who have physical defects rendering them unfit for service, and those who have been found guilty of criminal offenses, are excluded. Secondly, those are exempt who are the sole or principal support of their families. In this category come the eldest of a family of orphans; the only or eldest son of a widow; an only or eldest grandson when the grandmother is

a widow and has neither son nor son-in-law alive; and an only or eldest son whose father is living. Deducting those who are exempt for the above reasons, there are about 23,000 young men liable for service every year. But in time of peace, and to save expense, it is not thought necessary to call up so large a number. Lots are accordingly drawn, and those who draw low numbers are called up, while those who draw high numbers are placed on disposal, and are liable to be called up if wanted. The new army law enacted in 1904 calls for 28,000. Compulsory service lasts for two years in the active army, ten in the reserve of the active army, eight in the national guard, a body which is mobilized only in time of war, and ten in the reserve of the national guard, which is called out only when an invasion has taken place, or is imminent. The men of the national guard are called up for exercises, never lasting more than fifteen days, in the fourth and last years of their service.

The conscript begins his two years of service in the active army on October 8, about which time the streets of Athens are full of peasants in costume accompanying their sons to the capital. On joining, he receives a small amount to provide himself with combs, brushes, soap, and other necessary toilet articles. The pay of the Greek soldier is very small, and the government does not pay much for his food or clothing. The food is not bad, consisting of morning coffee, a dinner of meat, soup, and vegetables, and cheese for supper. Only one uniform a year is allowed, in which

the soldier must do all his work. With few exceptions, Greek soldiers can not endure to carry a knapsack, so they stow their ammunition and other necessities around their bodies. Judged by the standards of other countries, the Greek soldier does not look smart; but he is usually quite presentable, and under the circumstances that is much to his credit. One class of soldiers, the picked corps, have higher pay and a different uniform from that of the other.

The Military Council decides who shall serve in this picked corps, always selecting men accustomed to wear the fustanella. They mostly come from Agrapha, Lidoriki, Kalabaka, and such mountainous regions. As they are chiefly from frontier districts, the frontier guards are very appropriately drawn from their ranks; and as their uniform is picturesque, they always serve as the king's bodyguard. They wear the fustanella, the fez with a blue tassel, and in winter a blue overcoat, pleated round the waist so as to stand out over the fustanella, and tightly confined by a belt. In the summer, when the overcoat is discarded, they appear in all the glory of their full shirt-sleeves flapping like wings behind. They have long, white stockings with garters below the knee, and red shoes with blue tufts on their turned-up toes. The *evzonáki*, as he is familiarly called, enjoys great prestige, and during the war was always in good order. It is said that when the German emperor visited Greece, he advised the king to convert all his soldiers into *évazonoi*, as this picked corps is called. Like all Greeks who have

once worn the fustanella, the évzonio have a peculiar swinging walk. So much of a habit does this become, that a friend of a leading politician once said to me that he could easily tell by the statesman's gait that he had worn the fustanella in his early days. The best soldiers of the army are said to be Koutso-Wallachs from Thessaly and the banks of the Aspropotamos; they form a numerous contingent, but they never remain after their two years are up, as they want to get back to their flocks and herds. The healthiest soldiers are the Arkadians, small but wiry, while the least healthy, are those from the islands.

As soon as a conscript arrives, he must learn to read and write, if he has not already acquired those accomplishments. Even still, despite of the spread of education, many of the men from the villages near Athens, Hydra, Spetsai, two or three places in Gortynia, and the north of Andros, speak only Albanian when they become soldiers, and have to learn Greek. As the pure Greek is usually taught in the army, compulsory military service furnishes an additional means of propagating that form of the language, in which the military orders and regulations are couched. The soldier is very clever and learns very quickly; indeed, though the period of instruction is practically only eight months, he masters all the duties of his profession within that time. During his two years' service the soldier may exercise his trade, if he has one, but not for his own benefit. If, for example, he is a tailor, he may keep his hand in by making military

uniforms. Religious opinions are respected with usual toleration of the Greek government, and the Catholic soldiers go to Catholic Church on Sundays.

It is sometimes said that the evil result of conscription is that it makes the men fond of town life, and unfits them for country pursuits after their time is up. But I am assured by both officers and non-commissioned officers that this is not the case. The Greeks do not, as a nation, like a military career, and the service is not popular with them. Few remain in the army after their two years' service has expired, and nearly all of those who come from the country want to go back to their own homes. Even of those who voluntarily remain at Athens, few stay long, and one seldom sees old soldiers. Besides, the number of men admitted to voluntary service may not, in time of peace, exceed a thousand—a number which may, however, be indefinitely increased in time of war.

The position of the Greek officer is widely different from that of the British. In democratic Greece, where there are no class distinctions, and where every one is as good as every one else, the officer has no adventitious dignity attaching to him in virtue of good birth but is simply and solely judged on his own merits and judged, too, by a preternaturally critical set of men. During the late war, the effects of this democratic principle were sometimes apparent. Soldiers ordered to execute a certain maneuver, instead of obeying blindly, paused to consider whether their officer had given the right order. Under such circum-

stances discipline is naturally more difficult to maintain than with us. Absolutely no difference is made in the service between an officer of good family and the son of a peasant. One late Minister of War, a capable officer who kept clear of politics, was of very humble origin; and a well-connected officer of artillery tells me that his old orderly, who had gone into a branch of the service where promotion is quicker, is now his superior in rank. A common soldier can become an officer by passing through the school of the non-commissioned officers, where he has to undergo examinations. But for those branches of the service where special knowledge is required, such as the engineers, he must qualify by a course of study at the Military College. The pay of officers is not high. A general of brigade and a colonel receives \$87.50 a month; but there are only six generals of brigades and thirty-one colonels in the army. A lieutenant colonel is paid \$75 a month; a major, \$68.75; a captain, \$48; a lieutenant, \$25, and a sub-lieutenant, \$24. The total cost of the army, according to the military budget of 1904, was \$3,212,925, including the various sums spent on military education.

The army contains Greeks from "enslaved Hellas," as well as natives of the kingdom. There are a number of Cretans in the service and a recent Minister of War, M. Limprite, hails from "the great Greek island." While, however, the Cretans have always been admitted, the number of Macedonian Greeks in the army is much smaller. It is pointed out that Greece has

made a mistake in not encouraging Macedonians to serve, and that she should have imitated the example of Bulgaria, for the Bulgarian army is full of Macedonian officers and men, who naturally have the keenest sympathy with, and a good local knowledge of, the condition of that debatable land. Such men become the trained leaders of any insurrectionary movement, and form a strong bond of union between their free brethren and the country which they aspire to free.

In time of peace, the organization of the army consists of the Ministry of War, with its different departments; the General Administration of the Army, which is entrusted to the crown prince; and three divisions, the headquarters of which are Athens, Larissa, and Mesolonghi, and which are each subdivided into four districts. In time of war, the number of divisions will be doubled. It was proposed by the last Delyánes Ministry, in 1903, to abolish the office of General Administrator, which is apt to conflict with the Ministry of War, and which places the future king of Greece in the unenviable position of having to make appointments and remove officers, thus exposing himself to criticism, and incurring the certain risk of making enemies. Under the present arrangement, a Minister of War, if he disagrees with the General Administrator, must either resign or take the unpleasant step of persisting in his views; while, if he agrees with the crown prince's opinions, his enemies in Parliament represent him as the mere mouthpiece of the court. But the proposal for abolishing this dual di-

rection collapsed, partly owing to the tactless way in which the king and the crown prince were treated by the ministry, partly owing to the interest which the crown prince takes in all that concerns the army. At any rate, he has thus an occupation which enables him also to see a good deal of the country. Chancing to be at Larissa on the occasion of his annual visit of inspection to that important military station, only eight miles from the new Turkish frontier, I found that his arrival was regarded with enthusiasm, and that the town, which had been associated with one of the least glorious episodes of the war, was decorated with flags in honor of the unfortunate commander. But it is now generally agreed that the crown prince was more sinned against than sinning in the conduct of that struggle; and at least one eminent military critic has exempted the Greek soldiers from the obloquy then cast upon them.

Each of the three divisions of the army is composed of the commander with his staff, of two brigades of infantry, one regiment of cavalry, one regiment of artillery, one battalion of engineers, and two of *évzonoi*. Each brigade of infantry consists of two regiments, each regiment of three battalions, and each battalion, whether of infantry, engineers, or *évzonoi*, has four companies. Each cavalry regiment contains four squadrons, and each regiment of artillery is composed of three mountain and five other batteries, which the new law increases to six and eight respectively. There are three colleges for military education. The

most important of these, the West Point of Greece, is that of the *Evelpidon*, which in 1903 had fifty-one pupils and eleven professors. Youths who have received a certificate from one of the Gymnasia are eligible, after an entrance examination for this academy. The course is five years, embracing different practical and professional subjects; and, on passing the final examination, the cadets can enter any branch of the army with the rank of sub-lieutenant.

The Greek navy disappointed the expectations of those who remembered the historic exploits of Kanáres and Miaoules, by its inaction during the late war; but that is one of the riddles which has not yet been solved, though not a few solutions have been offered. Whether the fleet abstained from bombarding Smyrna and Salonika for fear of damaging Greek property, or was prevented from action by the Great Powers, or by some other agency, is of purely historic interest now. Since Turkey began to pay attention to her miserable fleet, the Greeks have also shown increased interest in the state of their navy. At present they have three men-of-war,—the *Psará*, the *Hýdra*, and the *Spetsai*,—called after the three “nautical islands,” whose prowess was so famous during the War of Independence. These three constitute the division which executes the naval maneuvers. An ex-Minister of Marine lately stated that, though they were good fighting ships, their guns were slow firers, requiring thrice the normal rate of time to fire a shot. The crew of each of these three men-of-war consists of twenty-six

officers, one hundred fourteen petty officers, three hundred three sailors, and eight mechanics—a total of four hundred fifty-one apiece. Besides these, there are two smaller armored ships, the *King George*, which is thirty-eight years old, and the *Queen Olga*, aged thirty-seven, which is now used as a training ship at Poros. Altogether, including gunboats and torpedo-boats, and small craft of all kinds, amounts to forty-five vessels, but it must not be forgotten that the mercantile marine of Greece consists of one thousand two hundred forty-one vessels of thirty tons and over. The whole cost of the navy as set down in a recent budget amounted to \$1,131,945. A committee of naval officers has lately stated that only the three men-of-war and five of the torpedo-boats are of any value for active service, and has recommended the building of three more men-of-war, six torpedo destroyers, and twelve torpedo-boats. The efficiency of the navy is simply a question of money, for the Greek sailors have always had a high reputation. Ever since 1886, a Society for the Formation of a National Fleet has existed for the purpose of collecting money from Greeks all over the world to be spent on the navy.

The total personnel of the navy amounts to 3,936—viz., four hundred twenty-seven officers, nine hundred sixteen petty officers, two thousand one hundred fifty-nine sailors, three hundred ninety-four mechanics, and forty naval cadets. The pay of naval officers is as follows: a vice-admiral receives \$2,250 a year; a commodore, \$1,745; a captain, \$1,200; a commander,

\$850; a first lieutenant, \$600; a second lieutenant, \$425; and a midshipman, \$210. Twenty-five years' service entitles petty officers and sailors to pensions, for which their wives and children are also eligible.

The Arsenal was originally at Poros, one of the most beautiful spots in Greece overlooking a large expanse of water, formed, as it were, into an inland lake by the island and the mainland, and approached by two narrow channels at either end. It is said that the townsfolk were alarmed lest their houses should be bombarded in the event of war, and that they petitioned the government to remove the Arsenal elsewhere. Their prayer was heard, and they now regret the loss of business which the removal has entailed. In 1878, as an inscription in the monastery of Phaneroméne in Salamis informs the traveler, the Arsenal was established in that fine building, the monks having to emigrate to a farm of the monastery. But the harbor of Phaneroméne is exposed, and water was scarce; so, after four years, the Arsenal was moved to another part of Salamis, nearer the Piræus, and within sight of the scene of the historic battle.

CHAPTER XIX

GREEK MANNERS AND CUSTOMS

FEASTS and festivals are an important element in Greek life, and the customs connected with them usually take us back to Turkish and often to classical times. Practical people sometimes complain that they are a hindrance to business; but they retain their hold on the people, and afford a picturesque contrast to the grey monotony of our humdrum Western existence.

The most important festival for the individual is his name-day, which takes the place of the birthday with us. Most Greeks being called after some patron saint their name-day corresponds with his festival. Thus the name-day of every Demetrios is October 26, and that of all the Catherines is November 25; the Nicholases keep theirs on December 6, the countless Spiros celebrate December 12, the Constantines and Helens May 21. As there are several festivals of the various saints called John, a member of the innumerable army of "Yannis," the familiar form of Ioannes, and the commonest of all Greek names, can choose his name-day from among them; but that of St. John the Baptist, on January 7, is the most popular. An Emanuel keeps his name-day at Christmas, while those numerous Greeks who have pagan names,

such as Leonidas or Xenophon, keep theirs on All Saints' Day.

Owing to the number of saints in the calendar, scarcely a day passes without one of these celebrations. In the morning the newspapers will contain lists, long or short, according to the popularity of the saint, of those who are, and those who are not, keeping their name-day. Sometimes these announcements are inserted by the persons concerned sometimes by their friends. We are then treated to such gems as these: "The open-hearted shop-walker, M. Spyros L. Kolovos, keeps his festival to-day. I pray for him many years.—E. M." "The graceful little angel, Andreas, son of M. Charalampos Gazes, keeps his festival to-day." "The most excellent youth, Demetrios Nani-kos, hat-maker, and the most charming little Demetrios Simigdalos are keeping their festival to-day. We pray for them many years.—Ch. G." It is the custom to call upon one's friends upon their name-days, and to wish them verbally, or on a visiting card, "Many years." Cakes and flowers are often sent, and on the day before a popular saint's day, such as St. Demetrios, the shops are crowded with attractive offerings of this kind. Public men, such as the Demarch of Athens, have huge receptions on their name-days, when their houses are turned into conservatories of flowers.

Quite apart from the notices in the papers, it is not so difficult as it might appear for Greeks to remember the Christian names of even not very intimate friends. Surnames, except in the case of a few old

families, such as the Archontes of Athens, scarcely existed before the War of Independence. Accordingly, people were, and still are, frequently called by their Christian name, or its pet diminutive, "Mesto" for Demetrios, "Yanni" for Ioannes, and so on. Thousands of Greeks go through life with no other appellation. Owing to this system of coining surnames, great confusion arises between those of the same name. Thus, after a murder, or any other sensational case, the papers are flooded with disavowals. Not long ago hundreds of persons wrote saying that they were not the gentleman of the same name who had been arrested in the gallery of the Boule for disturbing the proceedings. Such familiar classical names as Antigone and Penelope are as common as Demosthenes or Thrasyboulos. One soon becomes accustomed to the shock of finding them applied to perfectly commonplace persons.

Engagements, like name-days, are often announced in the papers. A Greek gentleman of my acquaintance published that of his daughter in this simple form: "Yesterday evening, in a close family circle, Miss Angelike Parode and M. G. Rhodios, second lieutenant, and grandson of Generals P. Rodios and Gennaios Kolokotrones, exchanged their pledge." Sometimes a more florid style is preferred. Thus: "Two noble hearts, the noble and promising youth, M. P. Ch. Kontos, of Geraki, in Lakedaimon, and Miss Theodoroula P. Poulikakou, a lady of exceptional gifts and complete education, one of that ancient and great

family of Lakedaimon, have exchanged a ring as their pledge. Their numerous friends, sprinkling the well-matched couple with the fragrant white flowers of the almond tree, pray that their crowning (wedding) may be speedy. Pan. Giannakos, Ath. Staikopoulos." The father of the bridegroom exchanges the rings—for the man also wears a wedding ring—and delivers a short address on the duties of marriage; refreshments follow, and in the country there is a dinner, healths are drunk, and the guests clink their glasses. In Corfu, as soon as a peasant girl is betrothed, she wears a vast mass of false hair, padded out at the side of her face and braided with strips of red material. The hair thus used is so worn all through married life, and goes down from generation to generation. Engagements are usually very short.

A Greek wedding, as it is performed among the middle and upper classes, scarcely strikes a foreigner as a religious ceremony at all. Though the church deploras the practice of marriages in private houses, it has become usual, except among the peasants, who are still married in church. Smart weddings take place at night; one very fashionable marriage at which I was present, did not begin till 9:30 P. M. The ceremony was performed at the house of the bride; a table was set out in the ball-room to serve as an altar, and the Metropolitan of Athens, another bishop, and three priests conducted the betrothal and the crowning, which used formerly to be celebrated on different occasions, but are now performed on the same eve-

ning. Two large candles, about five feet high, tied with white ribbons and orange blossoms, were first lighted and held by the bride's brother and a lady, while the bridegroom in dress-clothes and the bride in a white tulle veil and white satin dress, stood side by side at the table, on which lay a copy of the Gospels. The Metropolitan, taking the two rings, made the sign of the cross with them on the book, and then touched the foreheads of the young couple thrice each, saying at the same time the words, "Ioannes, the servant of God, is betrothed; Aspasia, the servant of God is betrothed," and finally putting the rings on their hands. The bride's best friend, herself a married lady and a cousin of the bridegroom, changed the rings three times, a function sometimes performed by the best man.

The second part of the ceremony then began. Psalms and prayers were read, while one of the priests held the triple candle, which is used in church services, on one side of the table, and another the double candle on the other side. Then the Metropolitan took the two crowns, which are always tied together with white ribbons, and placed them, thus united on the heads of the bride and bridegroom. This ancient custom signifies the honor due to the state of matrimony, and it may have been impressive in the days when Greeks all wore the national dress. The crowns were then in keeping with the picturesque costume, but to-day a man in dress-clothes looks ridiculous with a crown on his head. The spectacle was all the more absurd that

evening, because the bridegroom's crown was much too small, and had to be banged down over his head to make it fit, and every one, including the Metropolitan, was convulsed with laughter at this incident. The crowns were then changed by the best man and his lady colleague. The Metropolitan thereupon approached the bridal pair with a cup of wine, which is not consecrated when the marriage takes place in a private house, and gave them some of its contents with a spoon, three times each, the best man receiving a spoonful, but only once. There followed a prayer that the bridegroom might be magnified like Abraham and the bride like Sarah, and the ceremony concluded with a procession round the table, the young couple walking round it thrice, followed by the best man and his assistant, and being pelted with rose leaves as they walked. A reception wound up the evening. After congratulating the newly married pair and their parents, each guest received, at the close of the reception, a small bag of silk or muslin containing sweets; if the recipient be unmarried, the words, "at your own" (wedding) usually accompany the gift.

Country weddings are naturally more picturesque. In Euboea a peasant girl, before she can be married, must have three costumes—one for every day, one for Sundays, and one for festivals—as well as rugs and the like. When all has been arranged, the bridegroom goes to fetch her with as many of his friends as he can muster, and the marriage takes place at his village. All are mounted on mules; a musician goes in

front, playing the bagpipes; then the bridegroom and his friends; then the bride, who has been taken by apparent force from her mother, and who may not speak or move. Her young playmates walk on either side of her mule, and her father, brother, and other male relatives follow on their beasts. Last of all there comes what is even more important than the bride, her dowry, packed on mules, with rugs, quilts, bags, scarfs, distaff, spindle, etc., all spread out to make as brave a show as possible. At a wedding in Euboea the bride wears a bright rose veil of gauze, otherwise the ceremony is the same as elsewhere. After the service, the couple are pelted with comfits as they walk, wearing their crowns and each carrying a candle. Outside the church the young men fire a volley, and some one carries their crowns on a tray in front of them, home. On arriving at his house, the bridegroom enters and shuts the door. Then the bride is lifted three or four times across the back of her mule, which has a perfectly new rug spread over it. The bride is next led to the closed door, and smears some honey in a patch about the middle of it. Retiring a little way, she takes a pomegranate and aims at the spot of honey until she breaks the pomegranate against it; if some of the seeds do not stick to the door, it is considered unlucky. At last the bridegroom opens, and offers her bread and salt, which she accepts, and dipping a small piece of bread into the salt, eats it, without, however, crossing the threshold. Even then the preliminaries are not over; for she must touch

water and oil before she may enter. The bridegroom now lifts her over the threshold, and places her in a corner with her back to the wall, while all her goods and chattels are piled around her. There she remains without speaking or moving, all the time that the bridegroom and his friends are feasting, and so long as there is a guest in the house. Even then she may not raise her eyes, much less speak, till the bridegroom gives her leave. In Corfù, where each village has its own special dress, a girl who marries into another village, adopts its costume.

The church does not permit men to marry before the age of fourteen, or women before that of twelve. Peasant girls' fathers begin to look out for a husband for them when they are about fifteen; in some parts of the country eighteen or nineteen is the usual age when women marry. The chances of matrimony, in town and country alike, depend upon the amount of the dowry, for, as a rule, marriage in Greece is simply a matter of bargaining. The girl's father goes to the father of the man whom he has selected for his daughter, and offers so much, and then the two fathers haggle over the terms. Some time ago a marriage had been arranged in Syra, and the *dot* had been fixed at \$15,000. The guests had been invited to the wedding, and all was ready; but, at the last moment, when the priests were waiting to begin the service, the bridegroom insisted on having the money in cash first. The bride's father offered him an I. O. U. for the amount, which he promised to pay in two days'

time; but his future son-in-law refused the offer. Then \$12,000 down and the balance in two days was proposed to him, but again declined. So the service had to be postponed, and the guests kept waiting for two hours, while the poor father went around raising the balance. On another occasion, a very beautiful girl was told to marry an old man whom she had never seen. When he arrived, she declared he was a horror, and that she could never marry a man with such a head. A few hours later she was praising the beauty of his teeth and the charm of his manner, and the same evening she was betrothed to him; but there have been instances where a girl refused to marry a man whom she had barely seen. I know of one Greek lady, educated in England, who insisted on marrying for love, and conducting her love affairs in English fashion. Marriages being almost always a pure matter of business, it is no wonder that divorces are common among the well-to-do townfolk, nor that they are easily obtainable—for a consideration.

Funerals usually take place the day after death, and the deceased man's family announces its loss and the time and place of the obsequies by means of huge, black-edged notices affixed to the street walls. A Greek funeral strikes Americans as uncanny, owing to the usual custom of carrying the dead person with his face uncovered through the streets. The origin of this is said to be that under the Turks, arms were apt to be smuggled in empty coffins, in which the dead were supposed to be confined. But there was a law

of Solon, ordering corpses to be exposed as far as the chest when they were carried to burial, in order to prevent foul play. The funeral service is partly at the dead person's house, where the Holy Hymn is sung, partly in the church, where the corpse is placed with its face to the east, and partly at the grave, where the Holy Hymn is repeated. At the moment when the funeral procession leaves the house, a pitcher or other piece of crockery is broken outside the door. If the dead man be a member of some institution, its members precede the rest of the procession; then comes the lid of the coffin, borne upright, and covered with black or white material and adorned with streamers of black or white, according to the age of the deceased, white being used in the case of children and young girls. There follow the priests, chanting the Holy Hymn, and carrying a cross, eikons, and banners. After them comes the coffin, sometimes in a hearse, sometimes carried. A public functionary, or an officer, will lie in his coffin in full uniform, his decorations being carried behind on a cushion; a private person is laid out in his best clothes. The boots of the dead are always put on, in token of his long journey, but they are removed before burial. A friend of mine once saw, at a funeral in Euhoia, a piece of money placed in one of the deceased's hands—a curious survival of the obol to serve as passage money across the Styx.

A baptism lasts about an hour, and may be performed in church or at home. The priest turns the

baby toward the east, blows thrice on its face to chase away the evil spirits, seals it with the sign of the cross, and utters four exorcisms against temptation. The godfather or godmother, in response to the thrice-repeated question of the priest, renounces for the child "the devil and all his works," and recites the creed. The priest then blesses the water, which is tepid, and blows upon it, pouring in oil, which he has also blessed. It is the duty of the godparent to rub the baby with oil all over its body before handing it to the priest, who then plunges it thrice in the font, while he thrice repeats the baptism formula. The priest next anoints the baby in different parts of the body, and holds it up to the altar three times if it be a boy. When the baby has been dressed, its godmother carries it about the font three times, accompanied by the priest and holding a candle in his other hand. Christmas is a less important festival than either New Year or Easter. On Christmas eve boys go about the streets of Athens with little boats, singing a quaint song composed in the "political" meter. Needless to say a collection follows the song. In the Peloponnesus and some other parts of the country the peasants kindle a Yule log on Christmas eve, which is allowed to smolder until Twelfth Night, in order to keep off the evil spirits walking the earth during those twelve days to plague good Christians. In some of the northern villages of Lacedæmon a plate of figs and walnuts is placed in the churches as an offering to the mother of our Lord on the eve of His birth, and the custom

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of preparing a kind of sweetmeat like a pancake is almost universal in the Peloponnesus that night. Our plum puddings are replaced at Athens by the so-called christopsoma, which are ordinary Greek rolls, with the addition of walnuts and almonds.

The last day of the old year is a much more festive occasion. In Athens, in the afternoon, a sort of tumultuous carnival takes place in the Hermès Street. All the foot passengers have whistles, rattles, and similar instruments of musical torture, and the noise is hideous. Showers of paper confetti of various colors fall in all directions, sprinkling the ladies' hats with a purple or crimson rain; long strings of paper, called serpents, are shot up on to the balconies; and every one who meets a friend cries out, "Many years," to him. In the evening takes place the ceremony of cutting "St. Basil's cake"—a large, circular mass with almonds and walnuts upon it, which is solemnly cut open, shortly before midnight, by the head of the house. Sometimes a franc, or even a gold piece in large houses, is put into the cake, and the person receiving the piece which contains the franc, is supposed to be going to have a lucky year.

A very curious ceremony takes place at Epiphany, or "The Lights," as the Greeks call the festival. This is "The Blessing of the Waters." The place to see this is at Syra, where a lot of shipping is sure to be collected in the picturesque harbor. On the eve of the festival, the boys of the town parade the streets with lanterns and singing a religious song. The next

morning at about eight the service begins in the big Church of the Transfiguration, in the middle of which a platform has been erected, and decorated with leaves and branches, and a picture of the baptism of our Lord. At the end of the ceremony, a procession is formed down to the harbor. Soldiers with fixed bayonets stand on either side of the way, a band strikes up music, and the priests in their rich vestments, accompanied by men bearing the cross, the symbols of the six-winged angels, and silver-plated lanterns, moved slowly along. In the water an open space is left, into which numbers of people dive as soon as the procession arrives, while all around the rigging and decks of the gaily flagged ships and the seats in the barges and boats are crowded with eager onlookers. Then the bishop throws the cross into the open water. There is a theory that fine weather and good fortune follows this benediction.

None of the ceremonies possess the importance of Easter, which is *par excellence* the great day of the Greek calendar. Indeed, of late years large parties of Greeks have gone by special steamer to the Holy Land at that season to keep their Passover at Jerusalem, and so maintain the traditional connection between Athens and the Holy Sepulcher. At the early morning service of Good Friday, which begins on Thursday night, the so-called "Twelve Gospels" are read, that is to say, twelve passages are read from the four Gospels relating to the passion of our Lord. The whole population visits the churches in turn on

Good Friday, and on this occasion a silk or satin cloth, on which is embroidered a representation of our Lord in the tomb, is placed on a sort of bier in the center of the church and adorned with the floral offerings of the devout. In the evening the "burial dirge" is chanted. About 8 P. M., or rather later, processions issue from the different churches, preceded by torch-bearers and a military band, playing a funeral march, in the pauses of which muffled drums are beaten. The people, every one carrying a candle, throng the streets to see the solemn procession pass, lamps are put in the windows and balconies, and many of the houses are illuminated with colored lights, making Athens present a fairy appearance.

The chief Easter service begins shortly before midnight on Saturday; the streets are again illuminated, and the route from the palace to the cathedral is gay with flags, for the royal family always drives down to this function. A temporary dais is erected in the cathedral square, and on this, shortly before midnight, the royalties, the Metropolitan, and the chief dignitaries take their stand, holding lighted candles. On the stroke of midnight there is a slight pause; then the Metropolitan cries, "Christ is risen," to which the people respond, "He is risen indeed." Suddenly there is heard the roar of one hundred and one guns, all the bells ring, and every one rushes off to break the long Lenten fast. Each household sacrifices a lamb, according to the Biblical injunction, and sprinkles the blood "on the two side-posts and on the upper

door-post of the house." It is at this season that the capital becomes positively dangerous from the habit of recklessly discharging fire-arms in token of joy. Easter is best seen in the country, where every one greets the passer-by with a "Christ is risen," to which the other replies with the customary response.

St. George's Day, May 6, which is also the name-day of the king, is celebrated all over the Hellenic world with the usual services, salutes and processions. On May 14, all Athens goes forth into the country, as the Athenians did in Turkish times, and pass the day out-of-doors. It is then that garlands are hung outside the houses, some of them to be taken down and burned on the eve of St. John's Day, but more usually to hang on the houses for a whole year, and may be still seen even in winter, when they are a mass of withered leaves.*

CHAPTER XX

WOMEN'S WORK

THE Greek woman," once wrote a leading Athenian journal, "is interesting because she is neither European nor oriental." According to American ideas, her present position in the life of the Greeks is certainly very different from that which the female sex occupies in the West. With the exception of the cosmopolitan and Europeanized section of Athenian ladies, who talk French among themselves, and imitate Paris in their dress and manners, the Greek woman is almost a nonentity. At Greek houses in Athens the gentlemen and ladies sit apart and converse upon topics supposed to benefit their sex. In the country the women will sometimes sit down at the table with the guests, but more often they will wait upon them, while the men of the family join the repast. The peasant women may be seen working in the fields, plowing, and clearing stones off the roads. Where this is the custom, the peasant girl merely changes her master by marriage. While she toils, her husband smokes and talks politics; while he sits at ease, she goes out to fetch water at the well, and carries it home on her head with marvelous agility. About Sparta one sees the wives of the herdsmen, at the time of the annual migration of the flocks to the higher pastures near

Tripolis, toiling up the slopes, with their babies slung in a sort of quiver on their backs. In districts where emigration to America is common, the women almost always remain behind and look after their husbands' work. The natural result, where the brunt of the work falls upon the female sex, is that they become prematurely worn out. In many places one never sees a woman who has preserved her good looks after the age of twenty-five. Yet the fine ladies of smart Athens society are often very pretty.

There is not the same opening for female domestic servants as in most other countries, and the best women servants come from the Cyclades. In the provinces there still prevails the custom of engaging women as servants for ten or fifteen years, on the understanding that they are to be paid no wages, but when they marry they are to be provided with a dowry by their employers. If they leave before marriage, they forfeit the claim, and if they die, their relatives step in and claim the *dot*. Such servants are called "adopted daughters," and are practically members of the family. Hotels, even in Athens, offer few places to women, and in the country inns one seldom sees a chambermaid.

In 1902 the king opened an exhibition of women's work at Chalkis, to which great importance was attached by the press, as a sign of the progress made by the movement. The prize article of the whole show was an extraordinary piece of needlework, called the "Othello," and representing a scene from the Shakes-

pearian play. So cleverly was the work done that it exactly resembles a picture; yet the young girl who spent eighteen months making it, had never studied painting. The price asked for it was \$2,000.

No less than four hundred women are employed in the silk factories at Kalamata. Silkworms are raised in the houses of the Messenian towns, and the silk manufactory is also carried on by nuns of the convent of Hagios Konstantinos, whose silk handkerchiefs and scarfs are worth purchasing, but after a bargain, for the sisters are first-class business women. At the Roman Catholic nunnery at Tenos one may buy colored bead ornaments made by the sisters. This is a survival of a Venetian occupation.

Greek women are much interested in philanthropic work, especially in hospitals and similar institutions. Much public work is done by women, and well done. There is the "Union of Greek Women," in Academy Street, founded in the year of the war, by Mme. Parrên, the novelist. It now consists of five sections—a seminary for seventy or eighty woman teachers; an industrial school for over two hundred girls; an organization for the support of old servants and of girls about to be married; a department for the care of the sick poor in their own homes, for the disinfection of houses where infectious diseases have occurred, and for the prevention of tuberculosis. Finally, the Union supports the widows and orphans of those who fell in the war, out of money given by the king. For the female poor there also exists an excellent institu-

tion under the management of two ladies, the "Workshop of Destitute Women," which is at once a technical school and manufactory. It employs more than four hundred women and children, who have come from all parts of Greece to live in Athens; the younger children are taught reading and writing in the morning, and needlework later on; the older girls are engaged in embroidery and in the manufacture of silk, lace, carpets, and curtains; the old women comb, card, and spin wool. Food is provided out of one of the countless bequests left by the late M. Syngros, the Greek millionaire, who received, and so justly deserves, the title of "Benefactor of the Nation." Ladies pronounce the work of the "Poor Girls," as this institution is popularly called, to be most creditable, and the prices are fair, considering that everything is hand-made. There is a branch establishment at Poros.

At the end of 1896 a soup kitchen was opened at Athens. The government made an arrangement with Mrs. Kephala to provide the Cretan and Thessalian refugees who thronged the capital at the time of the war, with daily dinners for a small sum. For three or four months as many as from 29,000 to 31,000 refugees were provided each day with food, and similar institutions sprang up all over the kingdom. At present there is but one of them left, that at Athens near the Varvakeion, which was built by the Princess Sophia, its president.

Another splendid Athenian institution managed by women is the orphanage, founded in 1855, and called

the Amalieion, after the late Queen Amalia, whose place as patroness is now filled by Queen Olga. At this orphanage there are one hundred and thirty-seven girls, not, however, all orphans, but in some cases children of very necessitous people. Most of them come from the capital, and all from Greece proper. The younger inmates have lessons in the morning during the first two years of their residence, and follow the ordinary course of the "Hellenic" schools, devoting the rest of the day to different kinds of manual work. All learn sewing, embroidery, and lace-making; they plait all the straw for their own hats, make the material for their own dresses, and the dresses themselves, and, in fact, produce everything required for their own use, doing their own washing and ironing as well. They may remain at the orphanage up to the age of twenty-three, but as opportunity offers they are placed in the world. Most of them become ladies' maids or sewing women, and earn better wages than ordinary servants. They usually marry at once, when they receive dowries from the institution ranging from \$150 to \$300, if the match be suitable.

There is also a women's prison, and at Athens there is a "Home for Incurables," started long ago; and the "Home of St. Catherine," under female supervision. The latter establishment provides, at the cost of about \$4 a month, a home for girls who want to attend school or work in millinery and other shops. Then there is the children's hospital, started by the Princess Sophia at Goudi, a short distance out of

Athens, and named for its founder. The directress of this hospital is Mlle. Klonáre, a Greek who received her training in the United States, and who has under her a staff of five Greek nurses, addressed as "aunt" by the children. It is very difficult to obtain nurses in a country where women regard such work as beneath their dignity, and where those who take it up are, like all women who work for a living, viewed with disdain. If a Greek girl can be persuaded to become a nurse, she proves herself very capable, and performs her duties admirably. The daily charge for a nurse, when she can be spared for outside work, is about \$1.75 a day, which is considered a high figure, but it was fixed by the princess to raise the nurses in public esteem. The hospital subsists on voluntary contributions, on the benefactions of the late M. Syngros and others, and on the small amount it receives from the paying patients, who, however, form the minority. Its buildings are very complete, and the visitor to all the Athenian hospitals, accustomed to the easy-going methods of Hellenic life, is surprised to find so much system about them. Yet even into the hospitals political considerations are allowed to enter. One day the queen, visiting a hospital at the Piræus, asked that a patient in whom she was interested should be placed in a vacant bed there. She was, however, informed that the bed in question was part of the private preserve of that local political party to which the patient did not happen to belong, so that it was impossible to execute the royal suggestion. The two parties had made a

compact, dividing the hospital between them, and this inviolable arrangement could not be disturbed! This incident led her Majesty to found, with Russian money, a local hospital, where she could do as she pleased.

The Royal Hellenic School of Needlework was founded by Lady Edgerton, wife of a former British minister in Athens, to enable the Thessalian refugees to make money by weaving. From these small beginnings the school has grown into a big institution of a permanent character, for the purpose of teaching Greek women embroidery and lace-making. The present building at Athens was erected on ground in the Michael Voda Street, belonging to Madame de Riancourt, a French lady of ardent Pihellenic sentiments, who lives in Athens, where she is a prominent figure in society, and the cost of construction was defrayed by the king, who is the patron of the school. All the original work, the designing, and so forth, is done at the Athens school; the five branches, which are at Koropí in Attica, Aigina, and Corinth, and in Kephallenia and Crete, have each a specialty. Thus at Koropí, where the Albanian women had long been accustomed to embroider the bottoms of their dresses, the girls are employed in embroidery; at Aigina, they make fine lace, copied from Milan point; at Corinth, they are specially engaged in fine white linen work. The total number of girls employed amounts to about five hundred, of whom some one hundred and twenty are in the Athens school, and there is no lack of a

constant supply, for more girls than are wanted are always ready to enter the establishment. They are taken at the age of ten and upwards, and for the first year receive no pay; after that they are paid according to their qualifications, usually by the piece. The school has a shop in Athens for the sale of its work, and during the tourist season its business is very brisk. Since Lady Edgerton's departure from Athens, Princess Nicholas has accepted the presidency of this institution.

Some ladies have exercised much influence in politics, as assistants of their male relatives during their careers. The two nieces of M. Delyánnēs, one of whom is now dead, were powerful agents in securing places for would-be officials whenever their uncle was in office, and when he was decorated recently by the Sultan, his niece was not forgotten. And yet the Greek women have no burning desire for political rights, and the older political leaders are all opposed to the idea. Female suffrage is not within the range of practical politics in Greece, nor is it likely to be, and out of their own homes such work as women do is in other departments than political agitation. Mme. Parrén, the novelist, who is one of the most prominent leaders in the cause of women, has herself said that what she seeks for her sex is not political rights, but work. Nor has she a desire to still further overcrowd the market, already filled to overflowing with the intellectual male proletariat, by adding to it a number of highly educated women.

Owing to the fact that in Greece there is an excess of men over women in the population, despite the large drain made upon the numbers of the former owing to emigration, there is no probability of a large class of unmarried women arising, as in America. Marriage is regarded by the Greeks as the one and only natural profession for the female, and, provided she has a *dot*, no Greek woman need despair of matrimony, and a lady who works for her living is regarded much as she was a generation ago with us. Accordingly, so far, the number of women who have studied at the university is very small. Medicine and philosophy are the only subjects which they have taken up. Up to the present time seven ladies have received the degree of M. D. at the University of Athens. Besides these, Miss Kalopatháke, a lady doctor of eminence at Athens, may be reckoned among women who have studied medicine, though she took her degree in Paris. Two ladies have also taken degrees in pharmacy at the university. Two others, Mlle. Stephanopoli, daughter of the editor of the *Messenger d' Athènes*, and distinguished by a pamphlet on the Roumanian claims to Macedonia, and Mille. Adamiadou, have received the diploma of the philosophical faculty, the former of whom was the first lady to apply for admission at the university over twenty years ago. The female students have proved to be the most law-abiding, and have never taken part in riots or disturbances. Their work has been of a high quality, as is only natural, for none but picked women have so far stud-

ied. In the whole of Greece there are only three ladies engaged as inspectresses of schools ; at the Piræus there is a flourishing girls' school kept by a Mlle. Diamantopoulou. At the Educational Congress held frequently at Athens the ladies take a prominent part. Thus it will be seen that, while the vast majority of Greek women are regarded almost in the light of domestic animals by the lords and masters, and seem to be satisfied with their oriental position, there are, even in Greece, the germs of a movement for their advancement towards a Western standpoint.[†]

CHAPTER XXI

MATERIAL CONDITION

GREECE has, to a great extent, her future in her own hands. She possesses many blessings—a fine climate, splendid scenery, priceless artistic treasures, a clever and attractive population; and she has achieved much in the seventy years since Otho landed on her shores. It must be admitted that Greece is not in a very prosperous condition financially, and this is largely due to her great sympathy for what she is pleased to term “enslaved Greece.” Whenever the Greeks recover from Turkey a new instalment of their ancient patrimony, they acquire a land which has been suffered to fall into decay. The tax-farmers have exhausted it year by year for many generations, public works have been almost unknown, and the Musselman population, even if naturally industrious, have been helpless under a greedy and incompetent rule. So it was when Thessaly became a part of the kingdom. Harbors, lighthouses, roads, bridges, canals, all required attention. The new subjects of King George stood in need of something more than mere change of government; they paid their taxes more freely, but they had the satisfaction of seeing them spent in their own country. It was vain to suppose that Thessaly would at once yield a balance of public

revenue over expenditure, such as might be applied to relieve the burdens of other parts of the kingdom. On the contrary, Thessaly cost the mother country an enormous sacrifice of money, which is only in part represented by the military expenditure of the five years from 1877 to 1881, amounting to no less than \$21,875,000. Taking this drain on her finances into consideration in addition to the material improvements that have been made in Greece during the past few decades, her income and expenditures have shown a balance on the wrong side of the ledger.

Before the year 1860 Greece did not possess a single railway; in that year the capital was joined with the Piræus by the little local line, which has been extended in recent times to the very heart of the city, and which now has metropolitan stations at the Thesion, at Monasteraki, and at the Concord Square, the present terminus. The Athenian portion of this line is partly underground, and since last September the whole ten kilometers have been worked by electricity, so that trains now run every quarter of an hour to New Phaleron and the Piræus, instead of every half hour as formerly. This line has a double set of metals, and has a very large passenger traffic, *owing to* the cheapness of fares and the constant communication between the two largest towns in Greece. According to the latest return of the Greek Home Office, the net annual profit on the working of this railway was more than \$110,000, the gross receipts, less railway tax, \$268,730.

Greece has at present eight hundred thirty-two and a half miles of railway in working order. Of the six companies which own this mileage among them, the largest is the Piræus-Athens-Peloponnesus Company, the Spap, as it is called by the amalgamation of its initials, which goes from Piræus by way of Athens to Corinth. At Corinth the line divides, one section continuing along the south shore of the Corinthian Gulf to Patras, and then striking southward to Olympia, the other going through Argos and Tripolis to Kalamata. Both bifurcations have numerous branches. From the Corinth-Kalamata sections there are offshoots at Argos to Nauplia, at Bilale to Megalopolis, and at Asprochoma to Nisi. And these branches have branches of their own, until Greece is practically a network of steel rails.

As to construction, the Greek lines fall into three classes—those built at the cost of the state; those built by private capital, such as the Attica, Katakola, and Athens-Piræus lines; and those built by private capital with a mileage guarantee from the government, which takes a share of the profits. I can testify to the good management of the passenger departments of these roads, the universal civility of the officials, and the cheapness of tickets. Unless the traveler desires express speed, he has nothing to complain of on the Greek lines, while in the last ten years there has been a great increase in the number of railway buffets, and no one need starve on a journey by train in Greece. The worst part of the railways is the

wretched station accommodation. Thus Patras has neither platform nor station, unless the shed in which tickets are taken can be so described. The line runs without wall or fence of any kind through the streets; and as the train moves very slowly, crowds of loafers, touts, and hotel porters swarm on the footboards and remain there till at last the engine stops. The Peloponnesian station at Athens, situated at the end of an awful road right outside the city, and infested with people who are apt to indulge in a free fight over the passengers' luggage, is quite unworthy of any capital. In addition to the railways there are also steam trams from Athens to Old and New Phaleron; there is also an electric road from Patras to Iteai. Public automobiles have been tried, but have failed, and the few motor-cars used in Greece are the property of the royal princes and one or two foreigners.

The steamboat is the most popular mode of conveyance in a country with the configuration of Greece. Speaking from a very large experience of Greek steamers, I can only describe them in the phrase applied by the Latin poet to woman—*varium et mutabile semper* (always uncertain and changeable). There is only one way of catching a Greek steamer—to sit down with your luggage on the quay until it appears, and then go on board. No information about steamers, even from the mouths of the agents themselves, can be accepted as trustworthy, for the simple reason that the Greek steamer is a law unto itself. Its movements depend entirely on the amount of cargo that it

has to load or discharge, and that can not be ascertained beforehand. Above all, beware of the fatal word *amesos* (immediately)! If you are told that you must go on board "immediately," as the steamer will start at 4 P. M., be sure that it will not go before 7 P. M., and you will have the pleasure of surveying the shore from the deck without chance of returning there. For in not a single Greek port, indeed nowhere in the Levant, does the steamer run alongside the quay. That would injure the time-honored rights of the boatmen, with whom a bargain must be made every time that you land and every time that you go aboard.

In the country, the usual means of communication, in default of a regular carriage, are the *soústa*, or light spring cart and mule. The *soústa* has two seats in front and two behind. It is always open, and therefore to be avoided in wet weather; but when new it presents a smart appearance, as it is usually painted in some bright color, and invariably has a hand, pointing like a finger-post, on one or both sides. In Corfù I have noticed that the carts have no hands on them; instead they bear the names of places, such as "Hel-lás." In Andros, travel by vehicle is unknown, and the dust-cart is replaced by a donkey, which carries two panniers on its back. In all the mountainous parts of Greece the mule is the only means of conveyance. When ridden by a stranger, it is always accompanied by a muleteer, who trudges along on foot, and thus its pace is restricted to his, and never exceeds three miles an hour. The muleteer is one of the most delightful

characters in Greece. He is generally an inquisitive and, in return, communicative person, who asks your, and vouchsafes his own, family history, and is deeply interested in all your movements and belongings. He can not understand your peculiarity of walking uphill in order to spare the beasts; but if you magnanimously dismount, he will instantly mount your steed himself. As he knows the whole countryside, he is very useful in obtaining one shelter. He may be the possessor of a splendid classical name, such as Leonidas, and sometimes has a stentorian voice, which makes the valleys and hills resound with his cries. One of our muleteers announced us when we arrived in a village as "lords," and sat down to dinner with us in the evening. At lunch, the muleteer, with the innate politeness of the Greek peasant, will always turn away, while his employers are eating. His charges are about \$1 a day for man and mule. In short, he is a thoroughly good fellow, and the memories of my various muleteers are among the pleasantest which I cherish of the Greek provinces. To travel, as the Greeks say, "with animals," is to learn to know and to love their country.

In respect to trade, the Piræus is now by far the most important place in Greece. It has quite outdistanced both Patras and its old rival, Syra, whose commerce sprang up like a mushroom at the time of the War of Independence, when the fugitives from the Turkish islands founded Hermoupolis and made it the mart of Greece. Syra, however, retains, in addi-

tion to its tanneries and weaving and spinning mills, one industry of which it holds the monopoly—the manufacture of so-called “Turkish delight.” This industry was introduced by one of the refugees from Chios in 1822; but all attempts to establish it elsewhere have failed, for the superiority of the Syra *loukoumi* is due to the water of the island, and even there only the water of certain springs is suitable. *Loukoumi* was originally made of otto of roses and Chian mastic; at present it is composed of sugar (imported from Austria), starch, vanilla, mastic from Chios, and pistachio. There are three qualities, the best of which contain twelve aromas, and the second only two; the lowest quality is distinguished from both the others by the complete absence of almond flavoring. Each year about one hundred forty tons of “Turkish delight” are produced at Syra.

Another important industry of the Cyclades is the emery of Naxos, admitted to be the best in the world. The Naxian emery has been declared a government monopoly, and placed under the International Control. Two islands of the Cyclades, Seriphos and Kythnos, produce a considerable quantity of iron ore, which mostly finds its way to England; Helos sends manganese to England, and Santorin exports volcanic cement, or *pozzolana*, to work which a British syndicate has been formed.

Two other British companies are engaged in exploiting the mineral resources of Greece. One of these, the Anglo-Greek Magnesite Company, has quar-

ies of white magnesite in Euboia, in which about five hundred Greeks are employed at an average wage of fifty cents a day. The lovely monastery of Galatake, near Limne, from which the company holds a concession of about four thousand acres on a long lease, receives a royalty of so much per ton, and the company has smaller concessions near Chalkis. It has constructed a small railway of about ten miles in length, the first one built in Euboia, and last year shipped some 25,000 tons of magnesite. The other company, Marmor, Limited, now possesses quarries in various parts of Greece—at the back of Pentelikon, and in the islands of Skyros, Tenos, and Euboia. I once spent a day among the quarries of Pentelikon, to which a small private line, nine miles long, ascends from the Kephisia station, the last part of the climb being accomplished by steep inclined planes. About five hundred men of various nationalities, Greeks, mostly from the Turkish island of Karpathos, Italians, and Montenegrins for police work, find employment on the classic mountain, and the difficult and delicate work of bringing the great blocks of marble on wooden sledges down the mountain paths is entrusted to experienced men from Carara. From the company's quarries has come the marble for the restoration of the Erechtheion and the Parthenon, for the seating of the Stádion, for the royal bath-rooms at Windsor, for Lord Brampton's chapel in the Roman Catholic cathedral in London, and for the town halls of Westminster and Belfast. Mr. Brindley, an Englishman, owns

some very ancient quarries of *verde antico* between Larissa and Tempe, whence came the pillars of the above-mentioned cathedral. The export of Greek marble, and especially that from the quarries of Skyros and Pentelikos, is daily increasing, owing to the patronage of the German emperor. Many of the important statues erected of late in Germany have been quarried on Pentelikon.

The draining of the Copaic Lake has added to the material resources of Greece, as well as to its health. The work was first taken up by a French company which finally abandoned it, and it was taken over and completed at a cost, from its beginning under French management, of \$3,875,000. What was once the bed of this historic lake is now fertile farms, known as the Copais Farms, where are grown wheat, barley, rye, beans, maize, mustard and rape seed, lucerns, and cotton.

Tobacco is produced at Agrinion, at Nauplia, at Argos, in Thessaly, and elsewhere. The Greek tobacco is mild and extremely cheap, but owing to its dryness does not keep well, and when exported is mixed with the Turkish product.

The oranges of Greece are far superior to those which one gets in Italy. Those of Kalamata are the finest I have ever seen, except the famous Jaffa variety, and are all juice with the thinnest of skins. Nowhere in Greece are they so plentiful as in that favored spot. Bananas, too, flourish at Kalamata. Lemons are exported from Andros to the Transvaal

and elsewhere, while Messenia produces figs, somewhat inferior to those of Smyrna, and the silks of Kalamata find a market in France.

But of all the Greek exports, by far the most important are currants—a fruit which has great influence upon the political as well as the economic life of the country. Indeed, it may be doubted whether the currant has proved to be a blessing or a curse to Greece. The present currant crisis dates from the late seventies, when the ravages of blight in France had caused a large demand for that fruit, which is used for making wine and brandy as well as for plum puddings and mince pies. A rise in prices naturally followed, and the peasants, eager to profit by it, cut down their fine old olive trees, which their ancestors had planted in the Venetian days, abandoned grazing and set to work to plant currant bushes wherever they would grow. As a result, the production of currants has increased threefold. By 1891, however, France had so far recovered as to put a duty on currants; Germany and Russia did the same; and, owing to overproduction, an accute crisis followed in Greece, which was at its worst in 1894. It was impossible to restore the vanished olives, so artificial measures were taken to limit the output, and so keep up prices. This system is as follows: once a year the chairman of the Chambers of Commerce and the head men of the currant districts meet at the Ministry of Finance under the presidency of the minister, and estimate the amount of the crop for the current year.

Under existing circumstances, as a leading financier once said to me, "A good crop is the greatest curse for Greece." To meet such lack of consideration on the part of nature, the so-called Retention Law of 1899 was passed, which permits as much as twenty per cent of the total annual crop to be retained, if it is thought desirable. In that case, every merchant who sells a hundred tons of currants must produce a certificate to the effect that twenty tons have been retained, and this amount is sold locally to distillers. Such is the system, which, except in the case of the coffee trade of Brazil, has never been adopted outside of Greece. The result is the opposite of what is sought. Prices having been artificially raised by the Retention Law, those who have not previously grown currants are tempted to put down their inferior land in currant bushes. As the bush takes four years to bear, all goes well till that period has expired; then once more there is a glut of currants in the market, prices fall again, and some of the merchants demand yet more stringent remedies. Many propositions have been made, but the currant question remains unsolved, and affects the United States as well as Greece, for we are the largest purchasers of Greek currants.

Since 1898, Greece has been obliged to submit to an International Commission of Control with regard to certain of her revenues. This was the price she had to pay for the action of the Powers in arresting the Turkish army and in securing the evacuation of Thessaly. The commission consists of six members, rep-

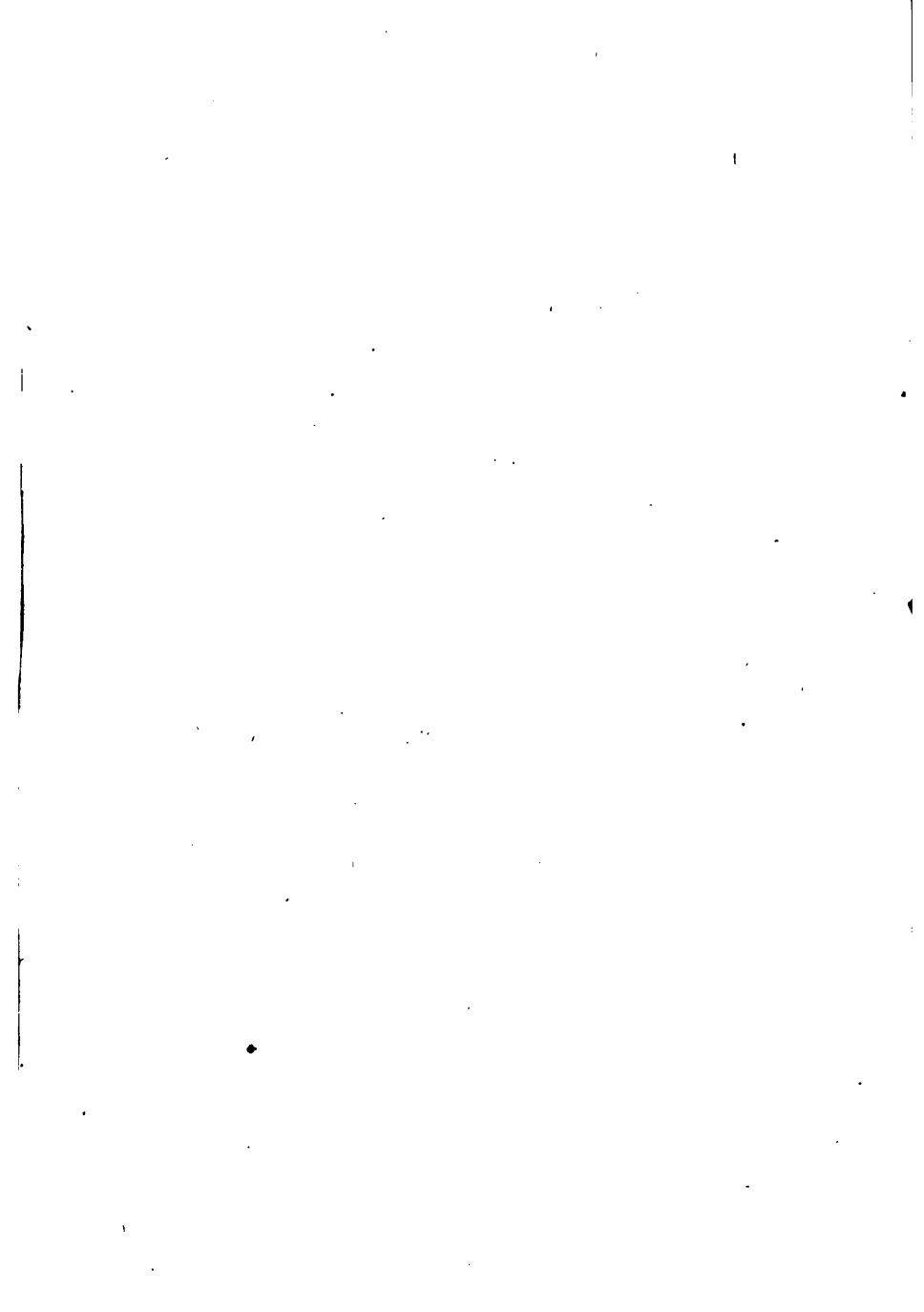
resenting the six Great Powers, and to it are assigned, for the payment of the interest on the External Debt, the revenues from the various government monopolies, from the tobacco and stamp duties, and from the import dues at the Piræus. The collection of these revenues and the administration of the monopolies are entrusted to a Greek company, which is itself under the control of the commission. From the Greek standpoint, the commission is something regarded as an interference with the internal affairs of the country, but it must be admitted by them that Greek finance has improved since the establishment of the International Commission of Control.

In Greece, perhaps more than elsewhere, the material advance of the country depends upon the measure in which the petty maneuvers of politics are subordinated to the general well-being. It behooves the Greeks to remember that they live in an age when financial considerations are perhaps more potent than any other, and they should endeavor earnestly to balance income and expenditure. If Greece laid no railways and carried out no public works; if she made no effort to improve the lighting of her coast; if she would forbear to spend money on Greek refugees from Turkey; if she would resign her ambitions and dispense with an army and navy, then, no doubt, she might balance her income and expenditure. She really has no necessity for an army and navy, and oppressed Greeks of Turkey will, in time, be liberated by Europe without any active interference on the part

of their mother country. The railways and carriage roads, the steamboat services and general marine of Greece, of which we have spoken briefly, the improved harbors and constantly improved lighting of the coast, with many other details of material progress, show that the Greeks are a practical and competent race, full of commercial and maritime genius, and, given the resources and opportunities, is ready to play a leading part in the recivilization of Southeastern Europe."

AUTHORSHIP OF CHAPTERS

- a*, *Greece*, Prof. James A. Harrison (G. P. Putnam's Sons).
- b* and *c*, Condensed from Vincent and Joy's *Outline History of Greece*.
- d*, Arranged from *Greece in the Nineteenth Century*, Lewis Sergeant.
- e*, Ethlyn T. Clough, with adaptations from Bulfinch.
- f*, Ethlyn T. Clough, with excerpts from *History of Greek Literature*, Jevons.
- g*, From *Apollo*, by S. Reinach.
- h, i, j, k, l, m, n, o, p, q, r, s, t, and u*, *Greek Town and Country Life*.



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